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Concordia Theological Monthly

VOL. XXII

AUGUST 1951

No. 8

The Church's Opportunity on State College and University Campus

By REUBEN W. HAHN *

I

THINGS are happening in secular higher education. The State colleges and universities have recaptured much of their lost concern for religion and are setting themselves to the task of putting religion at the heart of the educational process as a guiding, motivating, and integrating force.

One of the most gratifying factors on the educational scene is the growing determination of college administrators to suffuse the campuses with religion.

Witness Robert G. Sproul, president of the University of California:

I believe that religion is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that, without religion, civilization . . . must yield inevitably to disintegration and decay. Believing these things, I believe also that the university which makes no effort to stimulate in its sons and daughters a sensitivity to the issues of religion is likely to be a danger rather than a benefit to the State. Certainly it cannot serve its people as fully as it should unless it finds some way . . . to blend with knowledge

* The author, Executive Secretary of the Student Service Commission, delivered this address at the graduation exercises of Concordia Seminary, St. Louis, June 1, 1951, at which time the faculty conferred on him the degree of Doctor of Divinity, *honoris causa*.

and culture the rugged force of character and the spiritual power that give to these life and value. So only may knowledge become wisdom.¹

Dr. J. L. Morill, president of the University of Minnesota, who has freely made campus facilities available to religious groups, declared in 1949: "Our University is pleased to welcome as partners . . . the religious foundations on the campus."²

At the annual Recognition Day banquet sponsored by our University of Michigan student group last Sunday night, May 27, Dr. Deborah Bacon, dean of women, deplored the present policy which permits a required on-campus study of God's Word from such a secondary source as Milton, but necessitates a trek from the campus to the denominational student center for a study of the primary source.

In the fall of 1949 the University of Minnesota sponsored a conference on "Religion in the State University." This historic meeting was attended by State university administrators, legal experts, and representatives of national religious organizations, including our own church body. The announced purpose of this conference was to explore possibilities for enlarged provisions for religious activity affecting the whole campus life.³ A similar meeting took place in December, 1950. A third is scheduled for the fall of the current year.

II

Why this quest for religion in higher education?

The universities have seen their finished products leave the campuses thoroughly trained to split the atom and then calmly go about the business of blowing up the universe. They have seen the illiterate hobo steal a ride on a freight train, while their university product, through skillful manipulation, made away with the entire railroad. They have seen the products of their citadels of learning aggressively involved in sundry antisocial acts of exploitation. They have seen college-trained men and women prostitute their literary talents and produce stacks of best-selling novels whose "heroes succumb so monotonously to temptation that they cannot truly be said to be tempted at all."⁴ The universities are disappointed, and scared.

With amazing unanimity the administrators of State colleges

and universities have endorsed and echoed the statement which fell from the lips of Dean Maurice D. Helser of Iowa State College at the convention of Gamma Delta, the International Association of Lutheran Students, on his campus in 1945: "The student who is developed every way but spiritually is lopsided; such a person we do not want to represent Iowa State College."

A basic reason for this quest for religion is the discovery by the universities that man, not matter, is the chief problem of human existence. They have discovered as true the observation of Henry Link: "By nature the individual is selfish. . . . It requires religion . . . to overcome the selfish impulses."⁵ They have been compelled to agree with the hard statement of President Conant to a graduating class at Harvard: "Man's nature is such that all men some of the time, and some men all of the time, will feel and behave . . . as though they were possessed of a devil. . . . Human history, without a miraculous intervention of God . . . will continue to be . . . a scene of human frustrations."⁶ With Chancellor R. G. Gustavson of the University of Nebraska they readily confess: "Man has a great knowledge which enables him to master the physical and biological worlds. He lacks . . . the will to do good."⁷ This observed wickedness of the human heart has induced them to recognize the validity of Bertrand Russell's conclusion: "The heart is as necessary for the good life as the head,"⁸ and to come to grips with the corrupt human heart through the medium of religion.

We, now, who operate on the campus periphery with the dynamic Gospel of Jesus Christ, which has been designed to reconstruct the human heart, have been encouraged and urged to advance to the inside with our potent religion and assist the universities in their effort to produce what, by common consent, they call "the rounded man." We must respond to that summons universally and with alacrity.

Mere religion, however valuable it may be as a starting point, is not enough to accomplish the desired change in man. The Spirit-empowered Christian religion is the sole means to that desired end. "The blood of Jesus Christ, God's Son,"—that, and that alone—"cleanseth us from all sin." "If any man be in Christ, he is a new creature." 1 John 1:7; 2 Cor. 5:17.

The universities also clamor for religion because of their discovery, as Dr. George Schuster of Hunter College put it, that "secularism, the practical exclusion of God from human thinking and living, is at the root of the world's travails."⁹ When God and religion are squeezed out of education, the inevitable result is a truncated culture, a conception of life without the upward look, and an unbounded faith in man—the skilled, but uncontrolled terror of the world.

Educators and scientists who have been thinking at all have been diverted from the proud humanism glorified by the British poet Swinburne in his familiar paean: "Glory to man in the highest, For man is the master of things." Theirs has, instead, become the fear-induced confession: In times like these we need something bigger than ourselves. We need God. How can we get at Him? And how can we get man to respond to His presence and say: Not my will, but Thine be done?

The Church must recognize this repudiation of humanism as the open door and enter and help stay the tide of secularism which has overwhelmed the colleges—State and Church colleges alike—as it has all of our corporate life. It must utilize this manifest natural knowledge of God, as St. Paul did in Athens, Acts 17: 23-29, and lead seekers to the God who has revealed Himself in the Holy Scriptures as the God of three Persons in one inseparable essence, Matt. 28:19-20, the one living God, whose beloved, care-free, altruistic, and properly motivated children men *become* through faith in Christ, John 1:12; Matt. 6:31; 1 Cor. 6:19-20; Phil. 1:11.

III

This leads to another point of concern, namely, the problem of introducing religion in the State college in view of the constitutional provision requiring separation of Church and State. What is meant by separation of Church and State? Does separation of Church and State mean separation of religion from the State? Does the constitutional provision granting freedom *of* religion demand freedom *from* religion? Does separation of Church and State demand secularism and religious indifference in higher education? The State universities are asking these questions, and we of the Church must help them find the answers.

It is an historical fact of central importance that public higher education has never been so completely divorced from religion as primary and secondary education. Donald Tewksbury points out that early American people who founded State universities were not willing to accept the apparent implication that State-supported higher education must be of a secular character.¹⁰ The charters and objectives of many State universities, moreover, include references to religion, and not a few early State university presidents were clergymen.

It is also an established fact that Thomas Jefferson, who founded the University of Virginia as a State university free from Church control, did not intend to divorce religion from education. As a matter of fact, he proposed that religion courses be included in the curriculum (on the denominational level), and though the chapel now standing on that campus was not built under his direction, his plans did make provision for its construction at a later date.

While explorations in this area continue, we of the Student Service Commission shall vigorously pursue our present constructive policy on the State college campus. We shall encourage the several synodical Districts to inaugurate and maintain—with synodical grants if necessary—a strong and vital religious program in competently staffed and well-equipped student centers on campuses within their respective geographical areas. We shall work for the unhampered representation of other religious groups at State colleges and universities. We shall urge college and university administrators to encourage religious activities, worship in particular, on the denominational level. We shall contribute to the university's counseling service and avail ourselves of other proffered service opportunities. We shall seek to win unchurched students and staff members for Christ. While we shall contend for the freedom to disbelieve, we shall also focus attention on the definition of academic freedom adopted by the officials of Indiana University and in essence by all the Big Ten Universities: "No teacher shall claim as his right the privilege of discussing in his classroom controversial topics obviously and clearly outside of his own field of study."¹¹ We shall encourage vigorous Lutheran participation in campus religious councils and national conferences in the interest of these pursuits. We shall, in addition, encourage the scores of

Lutheran men and women who teach at State colleges and universities to regard their teaching office as a God-pleasing vocation and indicate to them their obligation to make an impact on the spiritually ignorant and bewildered members of the campus.

A word is in place regarding chairs of religion at State colleges and universities. Factors which have militated against our going all out for chairs of religion include the following: The questioned legality of existing chairs of religion; the non-denominational character of religion courses in the majority of State universities; denominational chairs of religion without college credit; college credit for religion courses taken by religious illiterates; notoriously low academic standards, which tend to bring religion into disrepute; a watered-down theology resulting from a mandatory objective teaching of religion; and the paucity of students eligible for elective courses in religion.

The present trend toward making religion courses legal, respectable, and relevant; the movement toward including religion in the electives available to all students; and the proposed denomination-staffed and accredited chairs of religion not only encourage a revised attitude toward chairs of religion, but suggest the desirability, even necessity, of substantial financial provision for the creation of Church-endowed chairs of religion occupied by competent and respected Lutheran student pastors or full-time teachers of religion. The total absence of a Synod-maintained university and the existence of only one small Synod-related university also tend to encourage capitalization of this potential and exceedingly economical religious opportunity in higher education.

Our Church's point of chief concern as it surveys its campus opportunity dare no longer be the State university's alleged overt hostility to religion, but its unwilling neglect of religion. Our Church now has the opportunity to contribute toward the university's acknowledged and necessary task of "holism"—the education of the whole man.¹² It can and must intensify its solicited invasion of the campuses with its potent Christian faith and enable the colleges and universities to release a body of re-oriented men and women who are thoroughly equipped to live with Christ forever and for Him now.

Chicago, Ill.

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Missouri Synod Undertakes Foreign Missions

By HERMAN H. KOPPELMANN

IT was 1893, a depression year economically. But it was a great year within the Missouri Synod. At its triennial convention, Synod resolved to open two educational institutions, Concordia College of St. Paul, Minn., and a teachers' college in Nebraska. These were the first schools sponsored by Synod from their very inception. A consecrated Lutheran layman, J. P. Baden of Winfield, Kans., appropriated \$50,000 toward the establishing of a college in the West. This became "St. John's English Lutheran College" of Winfield. Concordia Publishing House dedicated a new building on the corner of Jefferson Avenue and Miami Street. This had cost \$23,570. Mr. Ed. J. Pahl of Michigan City, Ind., wrote the letter which, under God, launched Synod into work among the deaf. Two men who later were to take a prominent place in the history of Synod accepted calls to the St. Louis Seminary—L. Fuerbringer and F. Bente. From May 20 to 23 twelve young people's groups met in Buffalo, N.Y., and organized the International Walther League. And—for us the most important item—the convention, assembled in Holy Cross Church, St. Louis, April 26 to May 6 of that same year, voted to undertake a mission of its own in some heathen country.

What brought about such action? That is a story at least 46 years long, dating all the way back to the organization of The Lutheran Church—Missouri Synod. Among the eight objects of the Synod, as set down in its Constitution, the second reads: "The joint extension of the Kingdom of God." Thus the Missouri Synod became the first Lutheran church body in America to acknowledge mission work as a definite part of its program, rather than that of a society within the church. There lay the germs for all types of mission activity. But as is so often the case, unless one person takes a particular interest in a proposal, that proposal is not activated. So it was also in the case of foreign missions as we know them today.

F. SIEVERS

No doubt, if the names of all deeply interested in foreign missions were listed, that would form a long, long catalog. But the one who stands out head and shoulders above all the rest is Ferdinand Sievers, Sr. Dr. L. Fuerbringer styles him "the father and spokesman of our foreign missions." We take these notes from his *Persons and Events*. "Sievers must be kept in mind especially as a missionary. In this respect he stands almost on an even plane with Wyneken among the fathers of our Church. . . . A more faithful supporter and intercessor the missions could not have obtained. . . . Prayer for the heathen was an integral part of his daily prayer." (P. 53 ff.) So great was his rejoicing over the 1893 resolution that though afflicted with a mortal illness, he still wrote 36 letters of joy concerning the matter within two days of the voting. On May 18 — only 12 days after the convention closed — he observed his 77th birthday and in his prayers also showed his gratitude to God for the step taken, considering it his best birthday gift. Several months later, September 9, he passed away. His last audible prayer in the circle of his family closed with these words: "Lord, have mercy also upon the dear heathen, and help them that they may come to know Thee, their Savior, and be saved. Especially be with me, and lead me out of this vale of tears into eternal life. Amen." This man was God's chosen vessel to keep the Missouri Synod continually conscious of its obligations to carry on missions among the heathen both in the United States and in foreign countries.

It may sound strange to our ears today, but Ferdinand Sievers came to the United States as a "foreign missionary." He had come in October, 1847, in answer to the call of Dr. Wyneken through the hands of the Rev. Wm. Loehe of Neuendettelsau. He headed a colony at Frankenlust, Mich., which was to serve as the agency for the conversion of the pagan Indians. Pastor Sievers gave himself to this task with his whole soul. He was active in the movement which led to the transfer of the Indian mission to the Missouri Synod in 1849, even though he was not a member of the Mission Board. Until this work was formally closed in 1868, it found no more ardent supporter than Sievers. When it seemed that Michigan no longer offered a fertile field for this mission,

he made the trip to Minnesota, which led our Church into that territory. This was back in 1856, two years before Minnesota became a State. He endeavored also to keep alive the interest of Synod in the mission as is evidenced by 53 articles in *Der Lutheraner* between November, 1849, and August, 1868, most of them from his pen. As late as 1874 we find the Indians mentioned in synodical reports (*Der Lutheraner*, Vol. 30, p. 165). Long afterwards Sievers kept in personal touch with a number of the Indian Christians. Thus the man who had come to America as a 31-year-old candidate for the ministry and foreign missionary made his influence felt through the years. He had not been in the United States a full three years before he was named chairman of the Mission Board in 1850. He carried this distinction — and many others — with honor until 1893, when he was by special request named to the reconstituted Board of Foreign Missions.

PUBLICATIONS

There were other influences at work also, among them the printing press. One should not underestimate the impact of *Der Lutheraner*, which through the years brought mission news. Sometimes, indeed, one wishes there were much more of it, but withal the members of Synod were afforded a rather wide view. A goodly number of missionary biographies were granted rather extensive space, as were also the records of the conversion of various peoples and countries. A large majority of the membership of Synod had come out of Germany. There they had become accustomed to support mission societies, particularly the two that pledged to proclaim and represent true Lutheranism. These were the Leipzig Mission Society and the Hermannsburg Mission Society. Particularly the former was known as "our" mission. Thus, as far back as 1849 (*Der Lutheraner*, Vol. 5, p. 129) the story of the Tranquebar Mission of the Leipzig Society is given rather extensively. This comment is appended: "This is the beginning, the birth and childhood of *our* Lutheran mission. In the course of time about 30,000 souls have been won for the Lord in Tranquebar." There was also a personal connection. Missionary E. Baierlein had for reasons of health been loaned by Leipzig for work among American Indians until 1853, when he removed to India. He kept up a correspond-

ence with his American friends, and many of his reports and letters are reproduced in *Der Lutheraner*. Karl Graul, the head of the Leipzig Mission, also was a trusted and loved individual. The Hermannsburg Mission drew the attention of Synod to Africa (Natal, Zululand, Bechuanaland), India, New Zealand, Australia, and Armenia. Also this society and its head, Louis Harms, were often featured. Another very influential paper that carried mission news was *Lebre und Webre*. This monthly professional journal carried an extensive section on contemporary religious events and went rather fully into the annual reports of the above societies and some others. These reports were to be used by pastors in addressing their congregations and societies. Mission items were included on New Guinea, Japan, India, Bangkok, Armenia, and China in that year. In 1879 a new periodical appeared on the scene, *Die Missionstaube*. It was issued by the Synodical Conference, edited by F. Lochner, C. Sapper, and J. Brockmann. While this was issued in the special interest of the mission among the "heathen or at least spiritually neglected and forsaken" Negroes, it lifted the eyes of its readers to many fields. In fact, as one reads the volumes, one is convinced that every Protestant mission in the world was sooner or later reviewed in its pages. It may be significant to note that Vol. 1, No. 3, March, 1879, carries an article: "On to Japan!" In that very month the English companion *The Lutheran Pioneer* started on its way. Statistics of 1892 show subscription lists of 16,000 and 5,000 respectively for these two last-named papers, while *Der Lutheraner* went out to 24,000 addresses. *Die Missionstaube* incidentally was preceded by *Das evangelisch-lutherische Missionsblatt*, issued by the Rev. A. E. Frey of Brooklyn, N. Y. He turned this paper over to the Synodical Conference when *Die Missionstaube* was proposed, but its very existence indicates a mission interest. Nor should one forget the semiofficial journal *Die Abendschule*, which through the years carried many stories of mission interest.

MISSION FESTIVALS

Another factor that must be borne in mind when studying Missouri's undertaking of foreign missions is that of its mission festivals. These were also taken over in good part from the German societies and were prominent in rallying the Lutheran Church to

the mission flag and instrumental in making the Church known. From reports in *Der Lutheraner* it would appear that at mission festivals one sermon concerned itself with some form of missions in the United States, while the other dealt with foreign missions. Lectures dealing largely with the history of missions were also presented. All this must have tended to increase mission interest. The first of these festivals was reported from Edwardsville, Ill., in 1855. Darmstadt, near Evansville, Iowa, held one in 1858. The first claimed for Wisconsin was conducted by the Watertown and Town Lebanon congregations on October 9, 1859. By 1862 *Hymns for Mission and Bible Festivals* was published, indicating these events had assumed considerable popularity. In 1865 the sermons preached at the Cape Girardeau, Mo., mission festival are placed on sale. In 1872, the silver-anniversary year of Synod, 23 mission festivals were listed in *Der Lutheraner* as being observed in Illinois, Missouri, Indiana, Iowa, Texas, Ohio, New York, Wisconsin, Minnesota, and Maryland. We are convinced from other sources that there were many more. In 1881 we find 69 festivals recorded in the above States except Ohio and Maryland, but Nebraska, Pennsylvania, and Kansas are added. The following year these jumped to 102. Omitting Maryland again, the list adds Oregon, Michigan, and Canada. In 1884 we note 138, adding New Jersey, Connecticut, Arkansas, and the Dakotas as newcomers. These festivals became so common that *Der Lutheraner* felt constrained to drop these notices altogether.

Otherwise also missions were considered. Epiphany Day was the logical day for this purpose. The January 22, 1850, issue of *Der Lutheraner* (Vol. 6, No. 11) reproduces a sermon by Dr. Walther titled "Missions to the Heathen a Christian Debt." He points out that this is a debt "here and now" because God has given both the opportunity and means. He does indeed refer to the world-wide work of the Church, but quite naturally concentrates on the work among the American Indians, since that was engaging Missouri's attention at the time. We may be sure that many sermons of the same type were preached in many places through the years. From 1877 to 1896 the *Magazin fuer Ev.-Luth. Homiletik und Pastoraltheologie* lists 31 mission sermons or outlines. This would indicate a call for such material.

THROUGH THE YEARS

Year by year the idea of heathen missions in foreign countries was developed. As already mentioned, Synod formally withdrew from Indian missions in 1868. Before that time it was, through its congregations, also supporting mission societies in Germany as previously indicated. This action became part of a resolution of Synod itself in 1869 (*Proceedings*, p. 101) and remained so till 1876, when most Districts ceased to support the Leipzig Mission, and 1879, when they discontinued supporting the Hermannsburg Mission, because of doctrinal difficulties which made it impossible for them to work together. In all honesty one cannot fail to mention the challenging task faced by Synod in the United States during these years. Already the second convention in 1848 called attention to Oregon. Indian uprisings caused plans for Oregon to be set aside. The gold rush year, 1849, called attention to California, its Caucasian and its Chinese population. Special attention was given the needs of Canada as early as 1856 by the Northern (later Michigan) District. In that year Sievers explored parts of Minnesota. The first missionary, J. M. Buehler, arrived in California in 1860. Fr. Brunn of Steeden founded the "Ev. Lutheran Mission among German Emigrants to North America" (1861) and in the next years trained many men who entered our seminaries and were commissioned as pastors. There was a desperate need for these men because of the speedy growth of the Church here due to the immigration. The year 1863 must have been a heartbreaking one for Sievers, for in that year his Board's report was not even heard at Synod. But he was allowed to come before Synod in the pages of *Der Lutheraner* and did so. Beginning in about 1865, there appeared to be two camps, more or less, as far as mission thinking was concerned. Some felt very definitely that, to live up to the Savior's charge, the Missouri Synod had to enter upon a foreign mission project of its own. Others felt that home missions were the prime duty of the Church. It was almost a refrain: "Home missions are more important than foreign missions." While Sievers was not given any encouragement officially, this encomium was bestowed upon him in the convention of 1866 (*Proc.*, 13th Conv., p. 78) that when all others were discouraged, he the warmhearted

one, moved by a fervent love for the heathen, always turned the eyes of Synod in a new direction and gave all new courage and zeal.

When 1868 struck, Sievers felt that to maintain Synod's interest in missions to the heathen, some purpose would have to be assigned to gifts for missions. Upon a request from Baierlein he proposed that Synod furnish periodicals gratis to missionaries and national workers who would request them. Synod approved. In 1872 he reported expending \$193.95 to transmit English books (one wonders which they may have been), *Die Abendschule*, *Der Lutheraner*, *Lebre und Webre*, and *Das Schulblatt* to East India. This practice continued through the years and certainly made Missouri's position known in many new areas. At this time Sievers had a second proposal, which was, however, never carried out. He felt that men must be specially prepared for missions to the heathen, and opportunities for missions must be sought out. Therefore he advised the election of a Director of Missions to take this matter in hand. In his opinion the land purchased for the Indian mission in Michigan would be an ideal site for this mission institute.

THE SYNODICAL CONFERENCE

The year 1872 saw also the founding of the Synodical Conference. One of the purposes of this organization was to help the various synods in their mission work. In the second convention (1873) the Institute for the Deaf and Immigrant Missions are mentioned as projects worthy of support. Work among the Negroes found its proponents, and in 1877 J. F. Doescher was commissioned to undertake the assignment. This mission met with such favor that shortly the complaint was voiced that home missions were not receiving sufficient funds because of Negro missions (1878, *Der Lutheraner*, Vol. 34, p. 141).

The efforts of Carl Vogel, formerly a China missionary of the Dresden Society, among the 300 Chinese in St. Louis was brought to the attention of the Conference. The Synodical Conference sponsored this work until the death of the missionary on November 3, 1875.

Then came *Der Lutheraner* of January 15, 1876, carrying somewhat startling news. In India five missionaries, E. Schaeffer, Fr. Zucker, C. M. Zorn, A. Grubert, and O. Willkomm withdrew from

the Leipzig Society for doctrinal reasons. Zorn particularly had corresponded with Dr. Walther, and when it came to the parting of the ways with Leipzig, Walther sent 500 pound sterling to pay travel costs of these men to the United States. He suggested that two might stay in India and open work for the Synodical Conference. But for some unknown reason his letter did not reach the men until they had already returned to Germany. Walther appealed to the Districts for approval of the disbursement of so large a portion of the mission treasuries. The Districts agreed without dissent. In 1876 Zorn and Zucker were installed at Sheboygan, Wis., and Williamsburg, N. Y., respectively. This, of course, climaxed the break with Leipzig referred to earlier. It might be said in passing that on his way west from New York Zorn traveled over Michigan and visited Sievers. What a mutual pleasure that must have provided!

The very next year Sievers addressed letters to the various Districts, or members of the same, asking them to express themselves on the matter of foreign missions. Illinois was ready to propose action to General Synod and suggested a committee to formulate plans. "First we must know what we want, then we can proceed," was their reaction. The Central District was specially interested in the Dakotas and Minnesota and Negro work. The Northwest District emphasized Negro missions and felt it could propose a man suited for the position of Director. The Western District also expressed itself for Negro missions and witnessed Doescher's commissioning. No doubt much of this action was influenced by the resolution of the Synodical Conference of the same year (1877) to open a heathen mission among the Negroes. But Sievers was looking beyond this to Japan, Ethiopia, India, and Australia.

In the 1878 convention of Synod there was some discussion on the point whether the Mission Board should even be continued. It was, but its chief function was to hold and administer and, if possible, to sell the land of the Indian mission advantageously. It was also to supply synodical literature to missionaries in foreign countries who requested the same. A second board, the Board for Home Missions, was established in this year.

For a while attention was riveted on the Negro mission of the

Synodical Conference. But one does find other stirrings. Among pastors of Synod we find one Eggert (1872), who had served among the Hottentots for 19 years; one Suesz (1873), also from Africa; M. Otto (1879), from India. We have already told of Zorn and Zucker (1876). No doubt there were other men who kept alive thoughts of foreign lands in the hearts and minds of Missouri's membership, even while the home Church was almost bursting at the seams due to the immigration of so many Europeans and also preoccupying itself perforce with various doctrinal controversies.

In 1880 money was gathered to help send pastors to Australia. In 1883 the Central Illinois pastoral conference urged the opening of a Jewish mission, and the Baptism of the first two Jews is recorded (*Der Lutheraner*, Vol. 39, p. 156). The Saginaw Special Conference (Sievers' own) proposed to the Michigan District of Synod that it memorialize the General Delegate Synod to the effect that heathen missions should be prosecuted more vigorously by the Synodical Conference.

The Synodical Conference convention of 1884 then heard the appeal, especially for Japan. That there existed a desire for such work among the congregations was recognized, but the same arguments one hears almost year after year from now on are heard here. They can be summarized thus: "Are we not already doing heathen missions among the Jews and Negroes? Are we not occupied with home missions? God has not yet given us a clear indication as to a field to be occupied [*kein Fingerzeig Gottes*]. What if we neglected those of our own land and went to East India, for example?" But there was a serious problem: People were contributing for foreign missions! What should be done with the money received? It was to be put into a fund that would be held ready against the day when we entered upon such missions. Not all were ready to wait. They selected missions and mission societies on their own and supported them. When the Missouri Synod met that year, the New York Pastoral Conference proposed Armenia as a field. It even had a man ready to go, one Tschopurian (*Proc.*, 19th Conv., 1884, p. 67).

In 1885 and 1886 an unidentified layman at the Southern District convention asked on behalf of his congregation whether we

should not undertake foreign missions. The only possible satisfaction given him was that the Board was looking for an open door. The Board was looking about! Sievers came before the 1887 convention of Synod pointing to Asia, Africa, Australia, China, Japan, East India, and Central Africa. And \$13,548 were available. And Synod's action? "Resolved that the Synod empower the Board of Foreign Missions to take the introductory steps toward the opening of heathen missions also beyond our own country on behalf of Synod." Special reference was made to Ceylon. The Board was to look about for a Director of Missions and for young men who would go out (*Proc.*, 1887, pp. 63, 66).

In the same year the first sessions of the California and Oregon District were held in San Francisco. These sessions were attended by a Japanese Christian who spoke fluent German and planned to prepare himself for the ministry. The young men's society of St. Paulus Church of that city was encouraged to take this young man under its wings and sponsor his education. While his name is not mentioned, this is undoubtedly H. Midsuno, of whom more later.

We have been unable to discover what action was taken by the Board as a result of the enabling resolution of 1887. For a few years we hear little besides the reports on foreign missions conducted by other groups, as these are given space in the periodicals of the Church. Now and then one finds a poignant cry as in *Lebre und Webre* (Vol. 35, p. 392) of 1889: "It is to be regretted that the Lutheran Church, with the pure Word of God, has not yet taken hold in this land, which promises so much. God grant that this may soon take place!" The land was Japan.

QUICKENING PULSE

The convention of 1890 was unwilling to renew the resolution of the previous convention. But now a whole variety of actions made it certain that the 1893 convention would institute foreign missions. Dr. George Stoeckhardt wrote a series of eight articles on "Church Conditions in the Old Fatherland" for *Der Lutheraner* of 1891. The last two installments concerned the Leipzig and Hermannsburg Mission Societies, their origin, work, and present status. He also traced Missouri Synod relations with these societies.

The conclusion reached in both articles indicated that Missouri had no foreign mission it could call its own (p. 60 ff., p. 76 ff., Vol. 47). In the following issue came an article by the F. Sievers, father and son: "Shall We Not Begin Foreign Missions?" (P. 86.) This was written at the request of the Saginaw Special Conference and analyzed and gave answer to all the objections raised against the undertaking. A summary would reveal these points: "Is there not already a manpower shortage? Yes, but God might well make this even more severe if we refused to undertake this mission. Do we have men with the required gifts? Should ours be the only Church without such men when it is the largest Lutheran body in the world? Foreign missions cost very much money! They do, and God has given us enormously much money. Could we not do more with the same amount of money spent in home missions? Is that a fair measure? Those among whom home missions are carried on have some light available. The heathen have none! Do we not carry a double, even a tenfold, obligation to bring them the light?"

The pen is powerful! Pastor John v. Brandt of Albany, Minn., reacting to this article, addressed a memorial to his Minnesota-Dakota District convention in 1891 and was given the floor to expand on it. The District resolved to support foreign missions with a whole heart and suggested that Synod should undertake this work at an early date. To get action, it instructed its secretary to circularize the other Districts to secure similar action from them. This took place in the church at Lewiston, Minn., of which F. Pfothenhauer was pastor. (*Der Lutheraner*, Vol. 47, p. 111.) And action followed. The Canada District stepped in line, expressing joy at the possible new work and at the same time calling for the support of existing endeavors. The Central District instructed its delegates to work toward beginning foreign missions, as did also the Eastern Wisconsin and Michigan. This last District voted undertaking the new venture at the earliest possible moment. The Central District could hardly help itself in voting as it did, since Pastor Weseloh of Cleveland presented "Thirteen Reasons Why Missouri Should Undertake Foreign Missions." These were later reprinted in *Der Lutheraner* (Vol. 48, pp. 86 ff., 95 ff.) The Minnesota-Dakota District discussed the matter a full afternoon again in 1892 and reaffirmed its previous action.

In the meantime President H. C. Schwan had received a letter from Missionary Nils Astrup of the Norwegian Lutheran Mission in Zululand. He reported the opening of a new field north of theirs and asked Missouri to occupy it, promising all possible assistance in getting under way. President Schwan took this letter to the District Synods, and Canada, Iowa, Kansas, and Michigan openly expressed their joy at the news. The Nebraska, Southern, and Western Districts concurred in the action of the other Districts relative to foreign missions.

The Synodical Conference convention of 1892 was minded the same way. *Der Lutheraner* (Vol. 48, p. 153) well summarizes the action in these words: "Also the matter of missions to the heathen was thoroughly discussed. The Synodical Conference encouraged the individual member synods to consider this matter at their next convention and to formulate resolutions accordingly." Incidentally, the Wisconsin Synod at this time undertook work among the Arizona Indians, and it was largely at Wisconsin's urging that the above action was taken at all.

THE 1893 CONVENTION

And so the year 1893 arrived. The Missouri Synod had become a sizable organization during the forty-six years of its existence. It numbered 580,000 souls, 333,000 communicants, 1729 congregations (not counting preaching stations), and 1,237 pastors. Much business was before the 22d General or Seventh Delegate Synod. Our interest is of course, focused on foreign missions. We excerpt the report: "The Lord has His hour in which He moves hearts to agree to that for which He has sent His people. Until this hour has struck, no good work can be done by them. . . . For our Synod the hour is now come in which the Lord is directing us to a new activity in missions among the heathen. That for which individuals or small groups within our Synod have been sighing to God for decades, namely, that we might again have a mission of our own among the heathen, this it seems is being fulfilled in a most wonderful way. The Lord has newly warmed the hearts for missions among the heathen and shows us not only that the doors to the heathen have opened throughout the world, but has also poured into our laps the means for this new mission activity. Now one hears not only a few single voices among us that desire a

genuine mission of our own among the heathen, but all synodical Districts have come into this meeting so that, besides other important business, they might thoroughly discuss the establishment of the desired mission among the heathen. It is now a rather general desire of our Christians that a mission be begun in a heathen country. The General Mission Board brings this before General Synod as a definite resolution. Your committee believes that this desire should be heeded." The resolution was accepted.

By regular proposal and resolution Japan was chosen as the field. It was decided that as soon as the missionaries had progressed sufficiently in their study of the native language, they were to open schools and carry on evangelistic work. A Director of Missions was also to be chosen, for the first on a three-year basis. A board of ten men was to be elected. A fund of \$11,391.71 had accumulated for this undertaking, of which almost \$1,000 had been gathered during 1892.

The first board was a truly representative and highly qualified group of men. Profs. F. Pieper and A. L. Graebner represented the St. Louis Seminary. The pastors O. Hanser and C. F. W. Sapper, editors of *Die Missionstaube*, F. Zucker and C. M. Zorn, formerly Leipzig missionaries to East India, A. E. Frey, who had published a mission paper on his own before *Die Missionstaube* was launched, and, of course, F. Sievers, Sr., represented the clergy. Mr. Louis Lange, publisher of the family magazine *Die Abendschule*, was the layman. The last two were, however, never privileged to serve because the Lord called them home before the first meeting on October 4 and 5, 1893. They were replaced by Pastor Joseph Schmidt of Saginaw and Mr. Robert Leonhardt of St. Louis.

All eyes were now on Japan. The church papers quite naturally gave increasing space to Japanese events. Attention of the Board was focused on H. Midsuno, student at Springfield, a native son of Japan. Because of family conditions he had to return home before regular graduation time. He took his examinations and was recommended to the Board by the faculty. He was granted the fare to Japan, and for a while his activities can be traced in Japan, but he does not seem to have received support after his return to Japan. Some who know him indicate there were personality difficulties. It appears also that the Board could not find young men ready to enter this new mission, and so the field was not occupied.

Shall we look askance at anyone who may have demurred? Hardly. To be altogether truthful about it, the church papers and the daily papers had to report that the doors so widely open were slowly but definitely closing. "Japan for the Japanese" was the cry. The missions and churches already established did well to hold their own as is evident from the history of missions in Japan. Up to 1892 everything had been surging forward, but then a reversal set in. The Sino-Japanese War also hampered mission work. Only six months after Synod's resolution was passed, *Lebre und Webre* issued a ten-page article on church conditions in Japan and indicated how work was becoming ever more difficult (Vol. 39, October, pp. 298—307). Earlier the same journal had shown that while missionaries were once welcomed, they were now being insulted.

TO INDIA

Then eyes turned elsewhere. Two Leipzig missionaries were dismissed from their work in East India because of their insistence upon the doctrine of the verbal inspiration of the Scriptures. They were Theo. Naether and Franz Mohn. After their dismissal they came to Germany and met with members of the Saxon Free Church, who shortly affirmed that they were united in faith and confession. The two men were then recommended to the Missouri Synod as possible foreign missionaries. They were brought to the United States and visited a number of District conventions, congregations, and conferences. Uniformly they were accepted as brethren in the faith. *Lebre und Webre* used many pages of small print to give the pastors rather complete detail on the whole case. The Board also was active and appealed to the Districts for permission to switch from Japan to India. This consent was given gladly, though California was not ready to relinquish Japan, since H. Midsuno was currently surveying the situation in Japan. Several other Districts also held rather lengthy discussions before yielding the cause in Japan. They were not unwilling to enter India, but did not want to give up the other.

Then came the 21st Sunday after Trinity in St. Charles, Mo. The Western District was in session and also the Board of Foreign Missions. Professor Graebner and Pastor Zorn had examined the credentials of the two candidates from India and had given as-

surance that both their doctrine and life measured up to the standards of Scripture. Lest anyone think this was superficial work, done in a few hours' time, we can assure him that the Board's files contain correspondence — and lengthy reports and letters in small handwriting — through which agreement in doctrine and practice was established before the men were given funds for the trip to the United States. On that October 14, 1894, in the presence of the Western District and of the entire Board of Foreign Missions, the two men were solemnly commissioned by President H. C. Schwan, assisted by Prof. A. L. Graebner, secretary of the Board, and Prof. Fr. Zucker, Director of Missions. Pastor C. M. Zorn preached the sermon. And therewith the resolution of 1893 was activated and the Missouri Synod definitely launched into foreign missions.

F. Lochner, an ardent supporter of missions for years, rejoiced: "Thanks be to God that He has so unexpectedly honored Synod by permitting it to share in the East India Mission!" To this exclamation he attached the prayer of the pioneer Lutheran missionary to India, B. Ziegenbalg, which he had spoken for the conversion of the Tamils. (*Der Lutheraner*, Vol. 51, p. 107.)

Many prayers breathed through the years had found an answer. Many more would be needed for a successful future in the foreign missions of The Lutheran Church — Missouri Synod.

St. Louis, Mo.

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The Essentials of Effective Pastoral Counseling

By OTTO E. SOHN

PASTORAL counseling is an age-old art. When impenitent King David all but succumbed under the impact of a terrific sin, his divinely sent pastoral adviser, the prophet Nathan, deftly aided him to find a solution to his problem. By means of a well-chosen parable he first led him to recognize the enormity of his sin, and from there it was but a short step to confession, absolution, and a new lease on life. Scriptural examples of this blessed soul-healing function could be greatly multiplied, especially from the ministry of Jesus and the Apostles. The story of Jesus' treatment of Nicodemus, of the Samaritan woman, of the adulteress in Simon's house; His dealings with the Apostles themselves, both individually and collectively; the ministrations of the Apostles to the many weary wayfarers along the highways of life—what are these blessed activities but examples of the counseling art at its best? To deal with the disturbed and distressed, to help men find solutions to their problems of conscience, of right and wrong, of sickness and suffering, and of the meaning and value of life will, next to preaching the Gospel of God's love, ever remain the foremost function also today of Christ's ambassadors. And where is there a better source book from which to learn this noble art than the sacred writings of Him who said of Himself: "I am the Lord that healeth thee"?

This is not to say, however, that the modern pastor may not use modern tools in applying the Word as each case requires. We must not indeed discard the Savior for mere tools, but, on the other hand, we must not reject the instruments which will aid us in doing a better job. And there are helpful tools at our disposal. Science has made tremendous forward strides in our day, also in the field of counseling. Psychology and psychiatry, with their keen analysis of the human mind and of the many ills and ailments to which sinful man is subject, are prepared to equip the eager student with fine insights and approaches to make this difficult task more effec-

tive. True, many of the experts are not at all interested in the Bible or in Christianity. Their outlook is frequently naturalistic and non-Christian, even antichristian. Christ and His redemption have no place in their thinking. Yet this does not compel a Christian counselor to discard their findings *a priori*. If he cannot use everything, he can prove all things and keep that which is good. The pastor who engages in diligent study of the chief works on pastoral counseling will not only be rewarded with a decided improvement in his own counseling program, but also with a greater measure of the joy and satisfaction which comes with the increased ability to help people.

PASTORAL COUNSELING DEFINED

Counseling as such has been defined as a personal, dynamic relationship between two people who approach a mutually defined problem with mutual consideration for each other, to the end that the weaker or less mature, or more troubled, of the two may be aided in solving his problem. Narrowing this down to our own subject, we may describe pastoral counseling as such a personal and dynamic relationship between two or more people, one of whom is a pastor, who approach a problem for the purpose of finding a solution to it on the proper basis. And that proper basis is none other than the basis of Holy Scripture. Pastoral counseling which is worthy of the name will always seek solutions to life's problems that are morally correct, Christian, and God-pleasing, solutions therefore that are Scriptural and Christ-centered.

This point is important to remember. Many of the experts who write on the subject of counseling are not Christian men, but men of this world or of a Christless religion whose sole tools for relieving the ills and woes of men are psychology and psychiatry. Not a few of them are thoroughly secularistic, unchristian, even antichristian in outlook, having no regard for the doctrine of Christ and proclaiming that our traditional principles of right and wrong as drawn from Holy Writ are outmoded and should be replaced by new standards; or also that man is inherently good and will always choose the morally good if the environment is right and he is unencumbered by outside pressure. Such extremists teach a type of counseling which is without any set standards of morality.

Their treatment of the mentally and spiritually afflicted does not concern itself about sin and grace. Everything is done on a coldly scientific basis; and even though some relief may be given, the patient is brought no nearer to his God than he was before.

Not much better are the efforts of those who purport to be Christians and to do Christian counseling, but who ignore the doctrine of Christ and are concerned merely with the ethical principles of Christianity. It is no doubt true and proper to say that even such counseling may exert a benign influence on the afflicted. It may be false comfort that is given, yet for the sufferer it may be said to be comfort. This is the point at which so many textbooks on counseling fail. They speak in glowing terms of religion and its beneficent influence, yet it is not Christianity which they have in mind, but simply the adoption and practice of approved ethics. Thus it is most unusual and refreshing to find a book on counseling that actually directs the seeker to Calvary's Cross as the ultimate source of comfort and strength in his affliction. As a rule, the atonement through Jesus Christ is completely ignored. Yet it is only when the counselee is led to, and confirmed in, faith in the sin-atoning Christ that counseling can be said to be proper and effective. Faith in the sacrificial atonement of Christ on Calvary's Cross is the only effective and permanent cure for a guilt complex, as it is the only true source of comfort and strength for him who is afflicted with an incurable ailment or burdened with a load that he finds so difficult to lay down, as, e. g., the drunkard or narcotic or habitual criminal. For only through faith in Jesus Christ does any sinner have the right to feel sure of his pardon and of God's upholding and sustaining love in the day of trial. Every other anchor is sure to give way when the inner conflict increases in fury.

Let it therefore be said once more, and that with all possible force and emphasis, that the only pastoral counseling worthy of the name is that which is Bible-centered and Christ-centered. Sociology, psychology, psychiatry, ethical principles, and common sense all have their place, but apart from Holy Scripture they are utterly valueless. As far as the individual is concerned, it is as true today as it was nineteen centuries ago, that "without faith it is impossible to please God." The faithful Christian pastor himself will there-

fore heed the mandate of St. Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2:15). That is to say, the Christian pastoral counselor must operate with the Word. It is his task to divide, to apportion, and to apply it to the individual, to see that each and every soul gets the particular message from the Word which he needs in order to be and remain a penitent, believing, consecrated, and submissive child of God. The Word of God is the best, yea, the only true tool of soul healing. The Law prepares the way, convicts of sin, shows the true nature of sin and God's righteous wrath; the Gospel creates and strengthens faith, brings comfort and cheer, produces the will to do God's will as well as to submit to it in the day of adversity. The Word alone makes a man willing to avoid all that is contrary to Holy Scripture and therefore harmful to his soul. It alone can make him a conqueror through Christ by holding up to his view the glorious future that awaits those who believe in Him and remain faithful to God in every storm and stress of life. True Christian pastoral counseling, therefore, has but one real objective, namely, to proclaim the Word, publicly and privately, in season, out of season, for repentance and the salvation of souls.

TYPES OF COUNSELING

It is customary to distinguish between directive and non-directive counseling, the former having a narrower and a broader aspect. In the narrow sense, directive counseling is a procedure in which the counselor gives definite direction as to a resolution or decision which the counselee must adopt or follow, even if he does not understand the necessity for it. This is also referred to as imposition, the counselor imposing his will and solution of a problem on the counselee. In the broader sense, directive counseling includes any and every aid given to the client which will help him come to a decision in the solution of his problem. In this approach the counselor makes use of various devices, such as questions, suggestions, and instructions, so as to lead the individual to make the decision which is considered correct and desirable by the counselor.

Non-directive counseling on the other hand is an approach in which the counselor is merely a by-stander. He listens intently,

marks every word, studies the counselee carefully, asserts and demonstrates his interest in him, affords him ample opportunity to unburden himself freely, but gives no hint, no directive, no advice, no suggestion, no guidance whatever. The counselee is to engage in intense reflection and ultimately find the correct answer to his problem himself. This is the type of counseling frequently advocated by the experts, one of its chief exponents being Carl R. Rogers.

Can a Christian pastor operate in that way? It should be apparent at once that in spiritual matters such a course is utterly out of the question. True, it is a good procedure to let people talk freely. Steam is dangerous only when it is tightly contained, but harmless if there is a safety valve through which it may escape. If it is a guilt complex that is troubling the individual, let him unburden himself. Confession has a fine therapeutic value; it is good for the soul. The more fully an individual empties himself of his seething guilt, the more freely he talks and confesses, the more directly and effectively the pastor can apply the healing balm of the Word. If it is family trouble or some other problem that weighs heavily upon him, again there will be great relief if he is given the opportunity to pour out his soul to the counselor. And not only that, but people are thus trained to help themselves. They will endeavor to think things through themselves and thus gradually be able, without much guidance, to recognize where the solution to the problem lies, at least in the less difficult cases. For that reason we must never overlook to counsel and encourage our people, especially the members of our confirmation classes, to come to us with their spiritual problems rather than go to well-meaning friends and receive wrong advice instead of God's answer to the problem.

On the other hand, we must not forget that the natural man receives not the things of the Spirit of God and that also the regenerate, though they live in grace, may still be weak in understanding. Furthermore, it must not be forgotten that it is one thing to know the Gospel and quite another thing to apply it wholeheartedly when an outraged conscience is smiting severely. Both our public and our private ministrations are based in part on this fact that sinful man, also the weak and halting Christian,

indeed even the strong Christian in moments of weakness, needs talking to, exhortation, persuasion, and repeated assurance from and with the consoling Gospel of God's grace. It is often the very nature of a Christian's affliction that though he has learned it, he finds it so hard to believe that God cares, that He forgives. To expect people to get such faith by proper reflection, without counsel or guidance, is nothing short of preposterous.

So it would seem imperative that we strike a happy medium between the directive and non-directive method and say: Let the client do as much as he can; let him empty himself freely of the thing which weighs so heavily upon his heart and mind, but let the Christian pastor always stand by ready to aid and assist so that a God-pleasing solution may speedily be found, if indeed such solution is attainable.

A pertinent statement by Russell Dicks in *Marriage and Family Living* (summer, 1950) will throw further light on this matter. Commenting on the Rogers method, he states that it is too wooden and lacks flexibility; furthermore, it is limited not only in establishing rapport or friendly relationship, especially when a minister is called to a sickbed, but also for purposes of exploration. How can we find out what is troubling our client if he does not talk and we are not supposed to ask? Then he points to his own system, which he calls "Creative Listening," the chief element of which is that of interest or the capacity of identifying one's self with the person who has the difficulty. This system consists of four parts:

1. *Directive listening*, characterized by the use of questions. The art of asking questions, he says, is the art of counseling, especially of the marital type. It is by asking questions that you explore, just as the surgeon uses a scalpel.

2. *Supportive listening*. This is the heart of the matter. We support the client with our interest, calmness, optimism, hope, and basic faith. We lend him our minds, interests, hopes, and belief that things can be worked out; also our affections. The counselor must be religious, furthermore, in order to succeed; otherwise he cannot work long with people and succeed. Supportive listening is characterized by "Yes, uh-huh, I understand," and aided by the use of the eyes, face, tone of voice, and attention. It includes

words of encouragement at difficult places, a nod of approval, a smile of understanding, and a look of sympathy.

3. *Interpretation*, by explaining the situation to the counselee. This is a short cut to the objective, but it is dangerous, since it is advice giving. It had best be done sparingly and by the use of questions rather than of interpretative statements.

4. *Reassurance*, by which support is thrown on the side of the counselee. The counselor lets him know that he has a friend who cares. This is especially helpful in marital cases where frustration is about to result in a suit for divorce.

A few remarks from the *Education Digest*, published at Ann Arbor, Mich., will also be in place:

Some of the old-timers did not think that there was a necessary wickedness inherent in helping someone; and it is not unethical to teach a student who comes for help. On the contrary, to withhold help and to merely reflect might in itself be said to be unethical, because it does not help the individual in the way he wishes or expects to be helped. To say that the individual is not to be imposed on from the outside is the same as saying he has potentiality in himself, which is a contradiction. The history of pedagogy and therapy shows that some type of direct assistance seems to be needed in order to achieve growth, though it is also true that in case of many other individuals certain kinds of external influences have disruptive, traumatic, and growth-repressing effects. The non-directive counseling method is often frustrating. Said one: "All I got was reflection, which was of little value." By way of example, one goes to an expert not to have him live your life for you, but for consultation. Responsibility dodging and authoritarian dominance must both be avoided. It is impossible for the counselor, like a teacher, to be neutral, else he would not care what becomes of the counselee. Unbridled growth (under non-directive counseling) is just as bad as imposed growth (by directive counseling). There is no moral advantage of the one over the other.*

To all of this we may add: The matter of counseling is tremendously important. People are in need of help, and we are

* Williamson, E. G., "Directive vs. Non-Directive Counseling," *Education Digest*, Ann Arbor, Mich., January, 1951, pp. 34-36.

prepared to give it. But we must always make sure that it is Christian counseling. People who come to the pastor with a problem expect the pastor to give them instruction, or point out the area in which they are out of harmony with God in faith or life, and the way and method of getting into harmony with Him. The pastor who fails to give instruction and guidance on the basis of the Word where that is needed — and where isn't it needed? — fails the counselee and also fails in his function as a Christian pastor.

USEFUL HINTS FOR EFFECTIVE COUNSELING

1. Always be at your best: physically, so as to make a good impression; socially, so as to attract and be accepted; mentally, so as to get and give good insights; spiritually, so as to give the proper, God-pleasing counsel.
2. Cultivate assurance, so as to make the counselee feel that you are able to help him.
3. Be sympathetic. The counselee must be convinced that you are deeply interested in him and want to help him. He must be put at ease. To that end you must study yourself. It is the pastor who knows his own reactions to trouble and has found the right remedies for them who can deal sympathetically with sufferers.
4. Be a good listener. It is difficult for a pastor to become a good listener. All through college and seminary he was trained to talk and get people to listen to him. But in counseling we must know how to listen, for, as said, even the mere unloading of a burden brings a measure of relief to the afflicted, which may then be enhanced by inspired Christian counsel.
5. Train people to come to you with confidence. To that end you must never speak of things which people have confided to you. Such matters must be kept confidential and inviolate. Begin early. Encourage children to share their joys with you. Then they will also come to you with their cares and sorrows when trouble comes.
6. Be systematic. It is well to make known that you are available in your office at certain hours. It is also advisable to limit the time of the interview and to arrange for another meeting

if necessary. This procedure will also give the counselor the opportunity to give more thought to a vexing problem or even to discuss it with a doctor, psychiatrist, or brother pastor. An hour should ordinarily suffice for one interview.

7. In case of protracted trouble it is a good plan to leave a written prescription. Select a comforting Scripture text for the individual, and write it on your name card. It will work for you and for him during your absence, especially during the long hours of the night.

8. Above all, be a good Bible student. This is the prime consideration for a Christian pastoral counselor. If we seek to counsel without the Word, we are neither Christian nor pastoral counselors. Yet we must also guard against becoming stereotyped or mechanical by using the same material over and over without change. As in preaching and teaching, so also in our pastoral counseling we must constantly strive after growth, better understanding, and new material so as to achieve ever new freshness and effectiveness. The key to that is diligent and attentive Bible study.

A few cautions or negative suggestions will also be in order:

1. Do not interrupt the counselee, but let him talk freely as long as he is in the mood.

2. Do not minimize his problems. Ridiculing, lecturing, scolding, or censuring tend to discourage a man from unburdening himself. By all means avoid the use of sarcasm when the individual has perhaps brought the situation upon himself by indiscretion or even willfulness. We should appreciate the fact that he came to us at all and therefore make the most of the opportunity.

3. Do not betray shock or anger over what is revealed to you. You must not be resentful, but treat the malady. Help him to overcome it.

4. Do not talk about yourself, nor recite your own experiences. In rare cases the latter may be done with profit, but let such references be rare and brief. Concentrate on the client's problems and the cure.

5. Do not press for an answer or decision. If the client does not respond voluntarily, it may be best to meet again. To insist upon a decision may create antagonism and loss of confidence.

6. Never leave a patient dangling. Who knows what may happen before you see him again? Therefore give him a Gospel text on which to meditate. Better still, as said before, write one on your name card, and leave it with him. He will probably read it over and over again in the dead of night and thus be helped through a trying ordeal.

But to conclude. We pastors occupy a unique position. We are representatives, orderlies of the Divine Physician, who alone can save and alone can heal. Ours is the task of helping and comforting those who are in any trouble by the comfort wherewith we ourselves are comforted of God. We are to assist the afflicted in conquering their trials and tribulations and achieving the end of their faith, even the salvation of their souls. Of this responsibility we must always be aware, regardless of the nature of their problems or the type of counseling which we are called upon to give. Such awareness will at all times be for us an incentive to greater faithfulness. We also enjoy the confidence of our people. They receive us in Christ's stead, as His ambassadors, unburden themselves to us for His sake, and accept our ministrations as though performed by Him. Certainly, we should do nothing that would in any way undermine and destroy their confidence in us, since it is that very confidence which moves them to reveal so much of their inmost selves to us in order that we may with considerable accuracy diagnose their spiritual condition and minister to them more confidently and effectively. And if at times the task becomes difficult and discouraging, then let us remember that there is no other profession on God's earth which offers opportunity for such splendid and lasting service as the Christian ministry with its public and private pastoral counseling. We are Heaven's guides who lead lost and troubled souls to peace and happiness here and hereafter. But let our counseling always be Bible-centered and Christ-centered.

St. Louis, Mo.

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Rome and the Lutheran Liturgy

By IRVIN ARKIN

AUTHOR'S NOTE.—The fundamental reason why this topic was chosen by the author is a rather deep-rooted curiosity of many Lutheran liturgiologists concerning Rome's views and reactions to Lutheran liturgics in general and the Lutheran Liturgical Movement in particular. This curiosity is whetted and agitated by the liturgical movement which is taking place presently in the Roman Church under the influence of the German Benedictines and the Austrian Augustinians. Such names as Ellard, Reinholt, and Hellriegel immediately bring to mind the vast task these men are undertaking in America to restore meaning to the liturgy for the Roman laity.

Also, the Lutheran liturgiologist cannot forget that in Rome today lie many of the same basic traditions which comprise his own liturgical thesaurus and background. Although he must differ radically in doctrine from the Roman Church, he, nevertheless, is ever aware of the vast storehouse of liturgical tradition which is present in the Roman See.

But a reason more immediate is an article which appeared in a recent Roman Catholic periodical in which its author tried to convey to his readers the impression that Lutheran liturgics are slowly bringing the Lutheran Church back to Rome.¹ The desire was created, therefore, to know the general consensus of Roman Catholic thought on this matter.

To our knowledge Rome has never issued a decretal or encyclical dealing with the Lutheran liturgy. Letters were therefore sent to various Roman Catholic seminaries, universities, abbeys, priories, monasteries, convents, and parishes, asking for honest reactions concerning this matter. The answers which were received were then culled, and the most clear and concise were set aside, excerpted, and organized. No authoritative statements are herewith quoted. None of the letters came with the *Nihil Obstat* of a diocesan reviewer or the *Imprimatur* of a bishop. However, the material gathered from these letters can, for all practical purposes, be presented as a consensus of contemporary Roman Catholic thought. It is with this thought borne in mind that the material is herewith reviewed.

In looking at the Lutheran Liturgical Revival as it manifests itself in this age of a Lutheran renaissance, the Roman Catholic Church studies it as one would, in a sense, examine a scientific specimen, applying to it the various rules and propositions within the realm of certain knowledge. In the very title itself, "Lutheran Liturgical Revival," there lies the cause for a bit of eyebrow lifting on the part of the Roman Church. For the point is maintained that an investigation ought to ensue on our part as to why there is need for this liturgical revival, or, "liturgical movement."²

The purpose of such an investigation is obvious. For if one would place on the same plane adiaphora and inviolate dogma, the apparent discarding of certain adiaphoral practices would make the observer suspicious of the security and authority of the teachings of such a church body. To us such an investigation would prove less meaningful than it would to the Roman communion, for it is not our practice to place the arbitrary on the same level with the absolute, to equate ritual and dogma. Yet in view of the fact that such is their position regarding ritual and ceremony and in view of their teachings, it is understandable to the Lutheran liturgiologist why such a contention on their part is both natural and to be expected.

I

To comprehend to the fullest the Roman reaction to Lutheran liturgics, it is necessary first to investigate and attempt to understand the Roman viewpoint regarding this field of theology.

The center of Roman Catholic worship is bound up tightly in the framework of liturgies, for the heart of their devotional acts is the Eucharist, the Lord's Supper, as presented by means of certain definite and distinct outward visible ceremonies. But to the Roman Catholic these ceremonies must not take on the characteristic of individuality or be assembled in accordance with the whim and will of the celebrant. For even as the truths they express are objectively true, so, too, the ceremonies which express these truths must be assembled objectively and practiced uniformly.

The ceremonies of the liturgy of Rome are marked by sacredness and universality.³ The sacredness of liturgical services is necessary

because the service is an act of the worshiper to his God, who is the all-holy objective of our devotion and adoration. The ceremonies require the mark of universality, says Rome, because God Himself is universal, is all embracing, and is the Author of the service of worship. This is His service; this is the service of His desire and command. Therefore the service must take on His mark of universality. And even as God never changes, but is always the same, so too must the liturgical practices of the Church be as stable as possible. "We may go further and say the Liturgy is the service of God. It is that service of worship which God desires and can demand as Lord, Creator, and Judge of mankind. The Lord, and not the servant, determines *how* this service must be rendered, *what* must be done, and *when* and *where* it is to be done."⁴

In a sense, therefore, liturgies are the objective ceremonies wherein are represented and symbolized the objective truths of God. Liturgies are the visible aids whereby the dogmas of the Church, though clear in themselves, are made more discernible to the faithful.⁵ Also these ceremonies satisfy the desire of man to shower the Almighty with his love and adoration. It is the natural instinct of man to bestow gifts upon those whom he loves. So it is also in the manifestation of man's love and devotion to God.

The objective independence and validity of ceremony relies completely and totally, says Rome, on the objective reality and validity of the Sacraments therein expressed. To the Roman Church, in viewing and commenting on any Lutheran liturgical act, be it progressive or regressive, the underlying thought after which will be patterned their critique is the assumption that for ceremonies to be valid the Sacraments which they assist must be valid; otherwise you have merely an empty shell. And since Rome denies the validity of our Sacraments, it is not surprising to find their reaction to a Lutheran liturgy as being rather condescending in expression, but intolerant in opinion.

II

The relationship existing between man and liturgics was mentioned. The opinion was presented that liturgics, comprising ceremony and rite over the firm layer of truth, draws man by his

senses to worship his Creator. This opinion is maintained by the Roman Church as a judgment based on an empirical investigation into the nature of man. Even in his daily living man takes recourse to rite and ceremony.⁶ In view of this fact it is but natural that the Church, which must be all things to all men, must take into consideration the drives and dynamics operative and inherent in man. The Roman Church thus finds it difficult to understand the why and wherefore of the general Protestant attitude in this respect.⁷ By this ability of man, his sensuously perceptive nature, he is instinctively drawn to beauty. And this trait in man, this appreciation of beauty, present in man by the very nature of man, enables him, Rome insists, to worship in beauty and truth. Moreover, this love of beauty has both purpose and end. For the purpose of the love of beauty is to lead man to the end, the Beauty which is God.⁸ This aesthetical aid, which the liturgy is, needs a heart of stable truth, truth which has its roots in dogma.

III

Rome examines liturgy and dogma as correlatives in the light of her own dogmatic assertions. Dogma is that which is believed to be true. Dogma requires authority. Authority to the Roman Catholic requires Peter. Therefore, the fundamental trouble with Lutheran liturgics, according to Rome, is its source—"an act of wilful rebellion against authority."⁹ Luther's rebellion negated Rome's certainty of sure knowledge and valid dogma. This presents an insurmountable difficulty, since liturgy, in the "true" sense of the word, demands and necessitates a faith in the Real Presence, for "if there is no belief in the Real Presence of our Lord Jesus in the Holy Eucharist . . . then the rites and ceremonies of the liturgy have lost their meaning and purpose of existence."¹⁰

The assertion that liturgy as such demands faith in the Real Presence can, however, be misunderstood and therefore must be presented more definitely. For Rome it means the popish doctrine of transubstantiation. Liturgy is the thread that binds us to history, and history demands historical universal faith, and this, says Rome, in turn demands belief in transubstantiation.¹¹ To this

one is forced to say "*non sequitur.*" It is obvious that, in the viewpoint of the Roman See, ceremony and ritual are of little or no effect without the fundamental doctrine of transubstantiation.¹² Any other theory or doctrine of the Real Presence is null and void, for the truth of the Sacraments is hinged to the concept, Rome says, of *gratia infusa* and not to the evangelistic concept of *fidem confirmans*.

Liturgy and dogma are joined together by the bar of truth, and one cannot rightly assert having the one without having also the other. One may have liturgy *in specie sed non in veritate*. Purity of liturgy demands and cannot rightly exist without purity of dogma. And purity of dogma, purity of teaching, requires an absolute authority by which the dogma may be retained in its pristine purity; the liturgy in turn may be retained in like manner.¹³

Therefore the Church of Rome has appropriated as its own personal, private, nontrespassable property the centuries of liturgical traditions which constitute the so-called Western Rite. On the other hand, the Lutheran liturgiologist, in the course of his research, finds himself studying in effect the same traditions. That this is so is neither startling nor surprising, since both churches use basically the Western Rite. However, the Roman Church, in viewing such research, in believing the Western Rite to be hers alone, and in viewing liturgy and dogma as inseparable, is amazed at the one-sidedness of the Lutheran liturgiologist. For here is a man steeped in Western tradition, who, nevertheless, rejects many Roman doctrines. This interest on the part of the Lutheran Church in these Western traditions, which Lutherans believe to be their heritage as well as the heritage of the Roman Church, must needs bring a question to the front on the part of the Romans: Why accept our *traditions* and not our dogma?¹⁴ That such questions are asked is due to the fact that Lutheranism is regarded as a piece of truth that cut itself off from the source of truth, but which nevertheless is striving blindly for truth. In the so-viewed one-sided liturgical movement extant in Protestantism, especially in Lutheranism, which seemingly strives after the rites of Rome without the doctrinal requisites of Rome, Rome can only hope that this rather illogical progression will one day be replaced by one which is to Rome more logical and pleasing.

IV

Two points yet remain. The first of these is the consideration of Martin Luther and the Sacraments. Again it must be stressed that the Roman Catholic looks upon liturgy and dogma as a union which man must not put asunder. Therefore the Lutheran liturgy must be and is examined by Rome in the light of the proximity of its adherence to the Lutheran Rite and in the light of its adherence to Roman dogma. In view of the fact that the Lutheran liturgy is wedded to Lutheran dogma, it becomes necessary to investigate Rome's view of Luther and the Sacraments. Luther, she claims, took his followers out of the Church when he himself left the Church. And what is this "Church"? It is the organization founded upon the rock of Peter. Since the sub-Apostolic period of history the Church has been envisioned and figured by various and sundry forms. One of these is the figure of a ship. Like all ships, the Church, too, must, in the course of history, pass through storms and gales of dispute and conflagration. But, Rome maintains, the fundamental fault with Luther was that he deserted the ship, leaped from it never to return.¹⁵

In his *Babylonian Captivity*, Luther rejected the Roman sacramental system. But primarily he denied, in the Roman view, the heart of Rome's worship, the canon of the Mass and the doctrine of transubstantiation. Luther, they insist, did not believe in the Real Presence,¹⁶ and since this is the core of all liturgical action, the question begins to take form as to the "why" of the entire liturgical movement existing today in the Lutheran Church. Though every Lutheran will challenge the contention that Luther did not believe in the Real Presence, nevertheless, from the Roman point of view, this is a statement of truth and can be agreed upon, provided one is willing to equate Real Presence and transubstantiation.

The accusation is therefore made that Luther abolished the Mass, dispensed with the Sacraments, lacked faith in the Real Presence, and, for all practical purposes, dispensed with a sacramental liturgy. These views regarding Luther and the Sacraments are the underlying thought patterns forming the foundation for the reaction of Rome to the Lutheran liturgy. If these accusations are

true, then one is faced with a dilemma. If one remains within the Lutheran system, one cannot have a "sacramental liturgy"; and if one would have this "sacramental liturgy," then one cannot remain within the Lutheran Church. Whether the two are mutually exclusive we need not discuss. However, for point of observation it must be noted that for the Roman this is a true dilemma: two mutually exclusive propositions, for which there can be no synthesis, are set forth. However, there is a hypothetical facet upon which Rome makes comment. Though there cannot be a valid synthesis in dealing with two propositions of this dilemma, one can, nevertheless, conceive of an apparent synthesis, namely, the adding of the ritual of "right" to the dogma of "wrong." In doing this one may appear to have found a synthesis, but one must examine what actually has been done. The accidents of worship may have been added, but not the reality thereof. The service, it is claimed, may look more interesting, more eye pleasing, but that is all. The service is still "shadow instead of substance."¹⁷

Rome's theologians insist that the relation between Luther and the Sacraments, and therefore between the Lutheran Church and the Sacraments, is such as to negate even the possibility of a Lutheran liturgical *revival* in the true sense of the word. To have a proper and valid revival necessitates the restoration of the seven Roman sacraments as well as the acceptance of the total doctrine of the "total Church," the Roman system of dogmatics. If the Lutheran liturgical system develops itself around the two Sacraments of its own rite, then, in the eyes of Rome, it is incomplete and invalid and therefore no system at all. Furthermore, by no means can the Lutherans aspire to reality without sacerdotal succession. In view of the intimate union between liturgy and dogma, and in view of Luther's own position in regard to the Sacraments, it is really impossible for the reflecting Roman to conceive of a liturgical restoration in the Lutheran Church. Liturgy is the dress of a reality. To restore liturgy implies the *a priori* possession of that dogmatic reality. But since the reality itself is missing from the Lutheran Church, it cannot *restore* liturgy, it can merely *appropriate* it.¹⁸ Thus, though the dress be present, the core remains absent.

V

The final facet to be investigated in order to comprehend realistically the Roman Catholic reaction to the Lutheran liturgy is the concept of the term "sacrament." To the Roman mind there is a firm line of faith which unites the concept of Church with the concept of "sacrament." They regard the *communio sanctorum* as a *communio sacramentorum*. To separate the one from the other is to present an untenable and impossible situation, for the sacraments are indispensable for the very existence of the Church and for the effecting of man's salvation. The Church and the sacraments cannot be separated. Where the Church is, there are the sacraments. To place this into a concrete situation: true sacraments demand the reality of the true Church and vice versa. Since, Rome says, the Lutheran Church is not the true Church, its Sacraments are not true. That its Sacraments are not true (and therefore its Church not true) is evident from the fact that, in spite of all ceremony, Lutheranism lacks a valid priesthood. In a previous chapter it was pointed out that Rome views the worth of any ceremony and rite in accordance with the reality which the rite and ceremony seeks to dress and adorn. If the ceremonies are employed to adorn unreal or invalid sacraments, then these same ceremonies are of no real value, but are merely vain show and pageantry. This, Rome asserts, must be borne in mind as you view the Lutheran liturgy, for, owing to the broken line in the Lutheran priesthood from Apostolic times, it is improper to speak of Lutheranism as having valid Sacraments.

Until fairly recently Rome has merely presented this bicultural statement. There are churches with valid orders (Rome, Orthodox, Uniat), and there are churches without valid orders (Protestantism). However, of late there have been various instances in Protestantism, especially in Anglicanism, where Protestants have been ordained by Orthodox bishops. Naturally such an action presents to Rome an acute problem. She recognizes the validity of Orthodox orders. She believes that Orthodox bishops are properly consecrated and therefore can properly and validly impart Apostolic orders. In accordance with her own teaching she must, therefore, accept as valid and effective, the orders of such Protestants as are ordained by Orthodox bishops. As stated, such

a situation presented a problem to the Church of Rome until an answer was found. "Although we must say that in such a case his ordination would be valid and therefore his consecration of the Sacred Species in Mass also valid and effective, yet, as St. Augustine says, he is a thief and doing something to which he has no right and therefore endangering his soul to eternal punishment."¹⁹

But what of the Lutheran Church, which, in Rome's view, has no valid orders and yet believes in the Real Presence of Christ in the Eucharist? Rome suggests a unique dogmatic — the "Eucharist of Desire," a charitable take-off on the doctrine of the Baptism of Desire.

VI

In view of these underlying concepts which make up the general thought pattern of the Roman Catholic Church, it is not surprising when the Lutheran liturgiologist meets with adverse criticism in regard to the general field of liturgics. The Lutheran Church is regarded as a branch which cut itself off from the true Vine. In keeping with this simile, therefore, Lutheran liturgics are regarded as an attempt, and an "inadequate" attempt at that, to attach to the divorced branch of heresy the leaves and appearance of orthodoxy.²⁰ Liturgy and dogma are inseparable. They are a unity dedicated to God which serve to proclaim to the world the truth of God. If a church lacks doctrinal security, the very foundation and strength of all rite and ceremony, how can such a church have a liturgy in the proper sense of the word? The doctrinal variances which exist in Lutheranism prove to Rome the lack of catholicity in its dogma. A lack of catholicity in dogma means a lack of catholicity in liturgy. Since it has been pointed out that the validity of the one depends on the reality of the other, and that one of the essential marks of any liturgy is its catholicity, or universality, therefore, in view of all this, Lutheranism can merely strive for a liturgy, but can never articulate its desire in a true liturgy.²¹

One of the fundamental faults of the Lutheran Liturgical Revival or of any non-Catholic liturgical revival, Rome insists, is its approach. The very fact that many Lutherans and sectarians are becoming engaged in liturgical research is indicative of a genuine conscientious spirit of searching for that which is right and proper.

However, to the Roman mind, this zeal is manifesting itself in an improper approach. Instead of becoming involved in ceremonial or peripheral research, it would be more profitable to such liturgically curious people if they would rather begin by re-studying honestly their dogmas and those of the Roman Church. "Personally your efforts seem vain and worthless to me. If you are honestly looking for the truth, you are going about it in the wrong way. It would be better to get the facts—pray for the grace of faith."²² In doing this with sincerity of intent the inevitable result will be the effecting of a dogmatic substance around which a liturgical sheath can validly be constructed. Naturally such a dogmatic foundation would be the return to the "fold of Peter" of all those who broke away, a return to the authority of the Pope.

Unless this approach, therefore, of striving to restore the reality of dogma and then to restore ritual and ceremony is taken, all is rather purposeless. Dogma, Rome declares, must first be restored. To insist that Lutheranism has the Mass is to insist on what is confessionally impossible. To have the Mass is to have transubstantiation. Yet this very fundamental requirement is virtually impossible, not because of divine teaching or prescription, but because a mere man, Martin Luther, on the basis of fallible human reason, discarded this basic dogma. Because it is built on the sand of uncertainty, therefore, the Lutheran Liturgical Revival is doomed to failure. Any success which it might have would be purely accidental and incidental.²³ Its success cannot be real because reality itself is discarded. It may increase the devotion of its adherents to its own false doctrines, but such cannot be called true success.

VII

It neither surprises nor startles the Lutheran liturgiologist that Rome presents some adverse criticism as she views the Lutheran Liturgical Revival. In view of the various *a priori* considerations which form the foundation for Roman thought, it would be more startling and surprising if there were a complete absence of opposition. However, *in omnibus veritas*. To say that Rome can find no merit at all in the Lutheran liturgy would be to do an injustice to Rome. In spite of her traditional legalistic dogmatism one must not, in all honesty, ascribe to her only an attitude of sheer neg-

ativism. In her reflections on the Lutheran liturgy and the liturgical revival, she at times fosters a relatively positive opinion. Such an opinion, however, never takes on the character of absolute positivism. That this is so is rather obvious and cannot, naturally, be conceived of as otherwise. Rome's positivism must be interpreted as relative to, or in the light of, her *a priori* judgments.

In presenting her positive reactions to the Lutheran Liturgical Revival, Rome has asserted her applause and commendation for the movement especially in view of the times in which the Church presently finds itself. For the first time in centuries the Church has been faced with the threat of dire and severe persecutions. The world is in a chaotic state and lives under the threat of war and destruction. Especially in these times, therefore, there is need for a strengthening of faith and of spirit through the Christian truths. This strengthening can most effectively be accomplished via the liturgy.²⁴ In view of this, one finds a definite positive reaction on the part of Rome.

But along with the secular evils which try the faith of the Church, there are also the evils which creep into the Church and try to rob it of its very heart and soul. Rome expresses its delight in the Lutheran liturgy as a bulwark against the two evils of pietism and excessive individualism,²⁵ both of which had their harmful effects on the Church in the eighteenth century. A liturgical Church, because of the very nature and essence of liturgy, presents itself as a defender against these twin forces. But, what is more and of greater concern to both Rome and Wittenberg, it presents a rather strong force to combat the inroads of Calvinism with its iconoclastic intent. Rome admits the liturgy of Luther as being of a positive liturgical nature and content, but frowns on the result of the Reformed influence on liturgical thinking in the world. That the Lutheran Church, nominally a Protestant Church, should strive for liturgical worship presents to Rome a heart-warming sight.

The final category of Rome's positive reactions to the Lutheran liturgy can be classed under the general heading of "relative or narrow positivism." It is positive in the sense that it encourages further progress in the liturgical field. It is positive in that it rejoices in the work which has been done by the Lutheran liturgiologists. However, its positivism is relative in the sense that it

is stated in the light of the formerly stated *a priori* judgments. In brief, they are stated in the light of the requirements, in Rome's view, for a valid liturgy, a valid sacrament, a valid authority. She maintains that she applauds any liturgical research on the part of the Lutherans. She does not begrudge the Lutherans the joy of studying the liturgy. After all, she believes, it is her liturgy that they are studying, for she claims to be its rightful owner. Furthermore, blinded by her own conceit, she firmly believes that such a study will result in the inevitable return, not only to the traditional liturgy of Rome, but also to the traditional theology of Rome.

VIII

When the Roman Catholic extends a pro or a con opinion regarding the Lutheran Liturgical Revival, one finds that the ultimate reaction of the Roman Catholic is the hope and desire for union, for an end to the schism between East and West, and for the healing of the wounds caused by the "heretic" Luther. That this should be the final and ultimate desire of Rome is completely in accord with the various judgments which she presents as the foundation for the judging and examining of any non-Catholic liturgy. However, in expressing this desire, she presents them in a threefold manner. The first is the simple expression of the desire of union "that all may be one."²⁶

She recognizes the need for unity. And, furthermore, she realizes the basic cause for disunity as being vain, foolish pride. However, rather than seeing the error of her own ways and the false contents of her own dogmatic system, she, in looking at the Lutheran liturgy, proclaims that if pride could be overcome (and she means Lutheran pride), then unity could be accomplished.²⁷ She further looks upon the Liturgical Revival as a step, a progressive movement in the right direction, and that direction is "home to Rome." However, until this return to Rome has been accomplished, Rome will continue to maintain that there will always be something lacking in Lutheranism, and that the Lutheran clergy will continue to deprive their people of their rightful inheritance of the true doctrine of Christ and the "grace-infusing" sacraments.²⁸

What is Rome's view of the Lutheran liturgy and the modern Liturgical Revival? To understand fully her reactions and reflec-

tions, we have stated the various *a priori* judgments which must be taken into consideration, for they make up the foundation of her thinking. Basically her view is this: The Lutheran liturgy can do no more than increase the devotion of its people to its own peculiar set of doctrines. It cannot accomplish, in the true sense of the word, a sacramental way of life nor a liturgical way of living. The Lutheran Liturgical Revival is faced, according to Rome, with two equally distasteful eventualities. Either it will result in sheer formalism (since pure content, she maintains, is impossible), or else it will result in a return to "Mother Rome."²⁹ This is the final hope of Rome.

Rome looks and beholds. She examines in detail and then concludes. She sees the Lutheran liturgiologist handling things which she views as her own personal private property. Ritual, ceremony, vestments, terminology, all fall under the discerning eye of the Liturgical Revival and under the critical eye of Rome. She has presented a series of *a priori* judgments on which must be based all liturgical thinking and action. The Lutheran liturgiologist agrees with many of these judgments as such and disagrees with some of their extensions. Liturgy, Rome declares, is merely the outward sign of an inner reality. In this declaration the Lutheran can completely concur. For the Church of the Augsburg Confession, in its approach to liturgics, has always stressed their value as a teaching aid, an approach which presupposes the presence of a pure doctrinal core.

But here Rome poses a crucial question. She sees the Lutheran Liturgical Revival, but fails to comprehend it. It is illogical, she maintains, to continue in the path we are now following. If liturgics have a purpose and also a need, and if that need is doctrinal truth and purity, then what will keep Lutheranism from returning to Rome, the source and dispenser of all truth and wisdom? On this the Lutheran liturgiologist must take a firm stand and voice his objection.

Rome wants the Lutheran liturgiologist to return to her. Yet the Lutheran must make a like request. He must ask and pray that Rome return to the true teaching of Christ and cast off her anthropocentric heresy of justification by faith and works, of salvation by the personal merit of man *via gratia infusa*. Liturgy, it is

true, needs doctrinal truth for survival; however, that doctrinal purity can never exist in the Roman See as long as she holds to her false teachings.

Liturgy expresses truth, and that truth rests in Christ Jesus, who gave Himself for us that He might redeem us from our sins. Justification by faith alone, without the deeds of the Law, is, and ever must remain, the core of every liturgical action. It is this doctrine which determines a rite's validity and true reality. On this the Lutheran Church must stand. On this the Lutheran liturgiologist must base all his liturgical thinking. For on this, and only on this, can one build truth. Rome in her *a priori* judgments on liturgics has voiced the opinion that any ritual, unless it is based on truth, is null, void, vain, and worthless. In this very precept she has condemned herself and her entire liturgical framework.

Rome views the Lutheran liturgy and must of necessity condemn it, for she has a false conception of the core of liturgics. To her the core is the vast web and mesh of work-righteousness which makes up her theological system. If Rome condemns the Lutheran liturgy because it is based on justification by faith alone, then the Lutheran liturgiologist must welcome this condemnation, for then he is being condemned for believing what is right and true and not false and a mockery of the holy name of God.

St. Louis, Mo.—Bronx, N. Y.

NOTES

1. "Lutheran High Church Described," the *St. Louis Register*, August 18, 1950.
2. Letter No. 42. For obvious reasons it was deemed advisable not to publish the correspondents' names. All letters are in the author's files and are numbered. In the following references the letters are designated merely by numerals. (ED. COM.)
3. Letter No. 5. 4. Letter No. 13. 5. Letter No. 16.
6. Letter No. 23. 7. Letter No. 6. 8. Letter No. 8.
9. Reinhold, The Rev. H. A., "Extramural Liturgical Movements," *Orate Fratres*, XX (October 6, 1946), 503.
10. Letter No. 21. 11. Letter No. 18. 12. Letter No. 22.
13. Letter No. 2. 14. Letter No. 34. 15. Letter No. 4.
16. Letter No. 1. 17. Letter No. 9. 18. Letter No. 22.
19. Letter No. 29. 20. Letter No. 55. 21. Letter No. 7.
22. Letter No. 30. 23. Letter No. 24. 24. Letter No. 27
25. Letter to author from E. P., Oct. 19, 1950.
26. "Liturgical Briefs," *Orate Fratres*, XX (October 6, 1946) 524.
27. Letter No. 49. 28. Letter No. 51 29. Letter No. 25

HOMILETICS

SERVICE THEMES AND TEXTS FOR SEPTEMBER

| | | | |
|----------|--------------|-----------------|--|
| Sept. 2 | 15 S. a. Tr. | 1 Kings 17:8-16 | God's Unfailing Help |
| Sept. 9 | 16 S. a. Tr. | Job 5:17-26 | God's Help for Every Trial |
| Sept. 16 | 17 S. a. Tr. | Ps. 75:4-7 | Forsake Self-Righteousness |
| Sept. 23 | 18 S. a. Tr. | 2 Chron. 1:7-12 | The Supreme Importance of God's Gift of Himself |
| Sept. 30 | 19 S. a. Tr. | Ps. 32:1-7 | The Greatest Gift: Forgiveness |

Sermon Study on 2 Chron. 1:7-12 for the Eighteenth Sunday After Trinity

The eighteenth Sunday after Trinity closes the third cycle of the Trinity season. During the first three cycles of the Trinity season we studied the Church on earth and its relationship to God. During the final cycle of this season we shall study the heavenly congregation. Though Scripturally there is little difference between the two, our thinking, bound by the limitations of time and space, can do little better than conceive of them as two distinct phases of God's gift of life. So, between the seventeenth and nineteenth Sundays after Trinity, there comes a natural break for re-emphasis and review of the lessons treated during the first three cycles.

From Trinity I to V we discussed the theme "Entrance into the Church." From Trinity VI to XI we talked of "The Spiritual Aspects of Life in the Church." From Trinity XII to XVIII we discuss "The Practical Aspects of Life in the Church"—how the spiritual aspects manifest themselves in lives of love and service. (Reed, *The Lutheran Liturgy*, p. 482.)

Reviewing the previous lessons, we recall the love of God that has made us His sons and the obligations that have been placed on us as the sons of God. We recall the love of the Father, who sent His only-begotten Son into the world that we might receive the adoption of sons. We remember the fatherly kindness of God, who sent His Spirit that He might bear witness to our spirit that we are the sons of God. Our review includes the facts about Jesus, who as our Redeemer paid the greatest price that could be paid

for our freedom — He laid down His life for us, His friends. We re-emphasize the love of the Spirit of God, who has condescended to dwell in us and make our bodies His temples. We also recall our obligations of love and service to our Father: to walk in newness of life; led by the Spirit, to live as sons of God; to continually remember that the wages of sin still is death; not to tempt God nor murmur against Him; to take God's way of escape in temptation and take heed to ourselves lest we fall; not to receive the grace of God in vain; having our sufficiency from God, to live as able servants of His; to remember the Law is not against, but in accord with, the promise of God; to walk in the Spirit that we might not fulfill the lusts of the flesh; to bear one another's burdens; to be filled with all the fullness of God; to walk worthy of our vocation.

As we remember the greatness of God's grace and our inability to live the kind of life expected of us as His sons, our prayer will only partly correspond to St. Paul's prayer of thanksgiving as it is given in our Epistle lesson this morning. We will thank God for the grace which is given us in Christ Jesus, but the rest of our prayer will not be thanksgiving, but a petition that we be "enriched by Him in all utterance and in all knowledge" that the testimony of Christ be more fully confirmed in us. Our text gives us the answer to that prayer.

Context: 2 Chron. 1:1-6. — Solomon, chosen by God and designated by David to be his successor, has become king of Israel (1 Chron. 22:9-10; 23:1). After some trouble, Solomon overcomes his enemies and secures his throne (1 Kings 1—2). Solomon knew that it was by God's will and strength that his purpose was accomplished (1 Kings 2:24). He determined to hold a festival of national thanksgiving to God for having established him and for giving peace to the land. Though he was accustomed to sacrifice and burn incense in various high places (1 Kings 3:3), he determined to go to Gibeon for this sacrifice. It was there that the tabernacle and altar stood. He called together the elders, the representatives of the people, and they went to Gibeon for the thanksgiving sacrifice.

Text: 2 Chron. 1:7-12; cf. 1 Kings 3:5-14. — "In that night, God was seen by Solomon, and He said to him: Ask what I shall give to you" (v. 7). The appearance occurred in the night after

the sacrifice. 1 Kings tells us that it was in a dream. It is worthy of note that the appearance occurred in a setting of worship in the manner and the place that God had ordained.

From a homiletical viewpoint it is not beneficial to discuss the complicated details of this dream or of God's revelations through this means. We might note that God Himself mentions this as one means of communication (Num. 12:6) and that the historicity of this dream is all the more amply attested by its being placed in two historical books. The preaching value of the text is found only in the setting, the request, and its answer.

V. 8: "And Solomon said to God: Now You have done with David, my father, great mercy, and You have caused me to rule in his stead. Now, Yahweh God, Your word with David, my father, will be confirmed, because You have caused me to rule a people numerous as the dust of the earth." God's *chesed* is shown to David in this, that He has kept His promise to David.

2 Sam. 7:11b-16. Also the Lord telleth thee that He will make thee an house. And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy Seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My name, and I will stablish the throne of His kingdom forever. And I will be His Father, and He shall be My Son. If He commit iniquity, I will chasten Him with the rod of men and with the stripes of the children of men. But My mercy shall not depart away from Him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever. Cf. 1 Chron. 17:10-15.

1 Kings tells us that David had received this kindness from God, because, unlike Saul, he walked before God in truth, righteousness, and uprightness of heart. It was Solomon's desire to live like his father so that the promise would be continued to his children (v.9). Since Solomon was sure that his position had been established by God, he now asks God for the ability to fulfill the duties of his office. "Now wisdom and knowledge give to me, and let me go out before this people, and let me come in, for who will judge this Your great people?" (V. 10.)

The preaching value of the text centers in this request. We must understand it to know exactly what was requested by Solomon and

given by God. Though Solomon does not explain his request here, he has given us an excellent description of "wisdom and knowledge" in the Book of Proverbs.

"Wisdom; the wisdom of God addressing men. It includes all the revelations of Himself which God has made to men. And since these are all made through Christ, who spoke before His advent by the prophets, and afterwards by the apostles, we may say that wisdom speaks here as the eternal Word, who is the only revealer of God to men." (*Concordia Bible with Notes*, comment on Prov. 1:20.)

This Word, even when it is presented to us in literary form, is never static or dead. It is a creative, activating force which enters into men to produce knowledge, i. e., the ability to know, perceive, receive, and exercise this wisdom and understanding, i. e., the ability to act wisely.

Prov. 3:19-20: The Lord by wisdom hath founded the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew.

Prov. 8:22-31 [Wisdom is speaking]: The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth, while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there. When He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree that the waters should not pass His commandment; when He appointed the foundations of the earth, then I was by Him as One brought up with Him, and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and My delights were with the sons of men. (Listed as a parallel passage for John 1:2 in Nestle's Greek New Testament.)

Prov. 2:6: For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.

Prov. 1:23 [Wisdom speaking]: Turn you at My reproof. Behold, I will pour out My Spirit unto you; I will make known My words unto you. Cf. John 16:8-13.

Wisdom, as Solomon describes it, is the eternal, powerful Word. It brings to man the one necessity imposed upon God's people: "The fear of the Lord." Cp. Ex. 20:3.

Prov. 1:7: The fear of the Lord is the beginning [the first thing] of wisdom.

Prov. 9:10: The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.

Prov. 15:33: The fear of the Lord is the instruction of wisdom; and before honor is humility.

Prov. 8:13: The fear of the Lord is to hate evil. Cp. Job 28:28: Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

Because wisdom brings to us a reverence for God that moves us to hate evil, it leads us to live righteously.

Prov. 2:10-12: When wisdom entereth into thine heart and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaketh froward things. V. 20: That thou mayest walk in the way of good men and keep the paths of the righteous.

Prov. 4:11-12: I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy step shall not be straitened; and when thou runnest, thou shalt not stumble. V. 18: But the path of the just is as the shining light, that shineth more and more unto the perfect day.

Prov. 14:16: A wise man feareth and departeth from evil.

And in living righteously we find the life we are seeking.

Prov. 1:33: Whoso hearkeneth unto Me shall dwell safely and shall be quiet from fear of evil.

Prov. 2:7-8: He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of His saints.

Prov. 3:16-18: Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold on her; and happy is everyone that retaineth her.

Prov. 3:21-26, 34: My son . . . keep sound wisdom and discretion. So shall they be life unto thy soul and grace to thy neck.

Then thou shalt walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy Confidence and shall keep thy foot from being taken. . . . He giveth grace unto the lowly. The wise shall inherit glory.

Cf. Prov. 4:8-9, 22; 8:21, 35: Whoso findeth Me findeth life, 36; 13:14-15; 16:22; 19:8, 20; 24:13-14.

Wisdom gave Solomon the ability to do his work.

Prov. 8:15-16: By Me kings reign and princes decree justice; by Me princes rule, and nobles, even all the judges of the earth.

Hence, for Solomon it was the greatest treasure in life — his one wish from God.

Prov. 2:4-5: If thou seekest for her as silver and searchest for her as for hid treasure, then thou shalt understand the fear of the Lord.

Prov. 3:13-15: Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Cf. Prov. 8:10-11; 16:16.

Vv. 11-12: "And God said to Solomon: Since this was in your heart and not did you ask riches and wealth [property, especially cattle] and glory and the soul of your haters, and even many days not have you asked, but you have asked for you wisdom and knowledge with which you may rule my people over whom I have caused you to reign, wisdom and knowledge is given to you, and riches and wealth and honor I will give to you, which not was it so to the kings which were before you, and after you not will it be so."

God was pleased with Solomon's request, because he asked for the thing that God had commanded should be the mainstay of Israel's kings, God's Word.

A close study of Solomon's life (recorded 1 Kings 3—11; 2 Chron. 1—9) will show that these historians are evaluating Solomon's life on the basis of God's revelations concerning kings (Deut. 17:14-20). The fact that his earlier life is evaluated on that

basis is proof to me that at first his life was lived on the basis of that revelation.

Deut. 17:14-20: When thou art come into the land. . . Thou shalt in any wise set him king over thee whom the Lord, thy God, shall choose. . . And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this Law in a book out of that which is before the priests, the Levites. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord, his God, to keep all the words of this Law and these statutes to do them.

God granted to Solomon his request. He gave ability to rule.

1 Kings 3:16-28: The decision of Solomon concerning the child claimed by two mothers.

1 Kings 6: The building of the Temple.

1 Kings 10:1-13: The visit of the queen of Sheba.

1 Chronicles 6: The blessings and prayer at the dedication of the Temple. Cf. Deuteronomy 4—5.

Solomon played the part of the fool later on only because he departed from that Word.

Deut. 17:16-17: Neither shall he multiply wives to himself, that his heart turn not away.

1 Kings 11:1-4: But king Solomon loved many strange women. . . For it came to pass, when Solomon was old, that his wives turned away his heart after other gods.

Solomon's request, because it was in accord with God's will, was granted. By the power of God he ruled God's people wisely and well for many years. Only when he considered other things as a greater treasure than God's Word, did he fall.

Because Solomon chose wisdom, he can be a pattern for us. For it is not only to kings that God has said: "My Word shall be with him, and he shall read it all the days of his life," but He has given the same command to us all. And He gives to each of us our chance daily, saying: "Ask what I shall give unto thee." If our request is: "Lord, give us wisdom and knowledge that we may do the tasks you have given us to do," God's answer to us is: "Wisdom and knowledge are given unto thee." In that wisdom and knowledge, counting it our greatest treasure, never departing from it, we shall find the life we are seeking.

OUTLINE

Theme: The Desire That Turns Living into Life

1. The Task

A. Solomon's, vv. 8-9

B. Ours: Given in past two cycles of Trinity season

2. The Request

A. Solomon's, v. 10

B. Ours. For complete guidance from God through His Word

3. God's Answer

A. To Solomon, vv. 11-12

B. To us. That the desire of our heart will be granted

HOLLAND JONES

BRIEF STUDIES

MANUAL FOR THE CONFIRMATION INSTRUCTION OF CHILDREN

In the last few years a number of surveys were made to determine the *status quo* of confirmation instruction for children in the Missouri Synod.¹ The studies clearly indicated that there was a wide divergence in practice, a great degree of aimlessness, that a number of areas of Christian life were frequently overlooked, and that, in some instances at least, unwholesome practices were beginning to manifest themselves. It became quite clear from the surveys that many pastors welcomed suggestions which might assist them in making this important phase of Christian education more effective. At the suggestion of the Superintendents' Conference the Board for Parish Education gave some consideration to this area of Christian education. Efforts were made to get an author to prepare a service manual, but thus far the Board has not met with success. In order that the matter might not be further delayed, the undersigned was asked to prepare an outline for such a proposed manual for confirmation instruction, with the hope that some of the thinking might be crystallized. The outline with additional comments was submitted to the Board in its plenary session on May 19, 1951. That the church at large might share in the initial plans of the study, it was suggested that the report be submitted to the CONCORDIA THEOLOGICAL MONTHLY. It is earnestly hoped that the publication of this outline will prompt frank criticism and suggestions so that any manual which will finally be produced will meet the actual needs of today's ministry.

Manual for Confirmation Instruction

- I. The Historic Background for Confirmation Instruction
- II. The Place of Confirmation Instruction in the Church Today
- III. The Pupil
- IV. The Objectives for Confirmation Instruction
- V. The Curricular Material

¹ Studies more generally known were made by Dr. H. H. Harms (Synod-wide sampling), Secretary H. H. Koppelman (Central Illinois District), Professor Arthur C. Repp (St. Louis area), and Rev. Robert Koehler (St. Paul, Minn.).

- VI. Planning the Course
- VII. Teaching Methods (1)
- VIII. Teaching Methods (2) — Activities
- IX. The Examinations
- X. The Administration of the Class
- XI. Home and Church Work Together
- XII. The Instruction in Relation to the Total Program
- XIII. Physical Equipment
- XIV. Special Problems
- XV. Keeping Up the Contacts (Post-Confirmation)
- XVI. Standards (Check List)

I. The Historic Background for Confirmation Instruction

Since much of what we are doing today has been borrowed from the past, it will be necessary to consider briefly the various trends which have been apparent in the history of confirmation instruction within the Lutheran Church. Such a review will indicate that through the years different emphases have been made. At times the emphasis was placed on Baptism so that the rite of confirmation became for the candidate a confirming of the promise made for him by his sponsors. The instruction preceding the rite enabled the child to make the promise with an appreciation of its meaning. At other times the emphasis was placed on the instruction itself rather than upon the rite. Thus the year or two spent with the pastor was chiefly a period of concentrated instruction. Others have placed the chief emphasis of the instruction on preparing the catechumens for partaking of the Lord's Supper, and everything else became incidental to this one purpose. Strangely enough, there have even been some who have regarded this instruction as a preparation for church membership and have thereby given the rite of confirmation an importance all out of proportion to its true meaning. Regardless of the emphasis given, the rite of confirmation was frequently overemphasized at the expense of the instruction. Where the instruction received the emphasis, perhaps because of it, the impression was often left that Christian education could safely end with confirmation.

A review of these emphases or their combinations should help clarify what the church should attempt to do through its confirmation instruction and what importance should actually be given to the rite itself.

II. The Place of Confirmation Instruction in the Church Today

Confirmation instruction enjoys an important place in the Lutheran Church today. It is the common experience of every Lutheran communicant and has undoubtedly helped to give the church an indoctrinated laity. This practice has been attended by divine blessings which dare not be minimized.

On the other hand the kind of instruction which the children have received has not been without its very serious faults. The aimlessness of much instruction has contributed to its weaknesses. Wrong emphases have left the impression that confirmation was terminal. This fact has seriously handicapped our Bible classes and personal Bible study. The stress on the intellectual, especially the mistake of identifying doctrinal knowledge with Christianity, has at times been almost tragic. The failure to reach the inner life of the child through functional teaching has had a negative effect. Too often the children have also received the impression that confirmation instruction was simply preparing them for adult life instead of meeting their immediate needs as Christians. As a result they frequently failed to see the relevancy of much of what was being taught. Not the least of the weaknesses of our confirmation instruction has been the overemphasis of the Catechism in place of the divine Book itself.

This chapter should conclude with a statement concerning the place of confirmation instruction in the educational program of the Church and especially in the life of those who are being instructed.

III. The Pupil

Before the instructor can formulate his objectives, it will be necessary to consider the capacities and needs of the pupil in whom he hopes to bring about a change. Where such needs and capacities have been given consideration, it seems to be a common assumption that the confirmands are adolescents. However, since the average pupil is only about fourteen when he is confirmed, very few in the class, if any, are adolescents during the time of the instruction. For some this is the period of puberty, and for others it is still the time of childhood. Hence several basic teaching problems become apparent even to the most casual observer. This chapter should devote some space, therefore, to the capacities, needs, and general interests of the average pupil in this age.

While some may welcome a discussion on the advisability of postponing confirmation instruction for a few years, perhaps toward the end of the high school age, under present circumstances such a

presentation would be purely academic and should perhaps not be included in the proposed manual.

This chapter might well include a section on the educational, social, economic, and religious influences which play an important role in the lives of the pupils and which are reflected in a teaching situation.

IV. The Objectives for Confirmation Instruction

As every congregation should have a clearly defined set of objectives for its program of parish education, so the instructor for the junior confirmation class must set up aims for his instruction.² These aims must be under the framework of the parish objectives and certainly distinct from that of any other educational agency in the congregation. They should be drawn up with particular reference to the pupil in order to help him to meet the Scriptural truths at his level. In many instances the implied or formulated objectives try to prepare a child for adult Christianity. This concept has strengthened the idea that confirmation is terminal and has often been predicated upon the assumption that this is our last chance to instruct the individual. It seems that in the majority of cases the catechumen has taken us up on this assumption and therefore sees no need to continue his study of the Scriptural truths. Unfortunately much of the instruction was irrelevant and therefore meaningless to him at the time that he was a catechumen. Because he could not relate it in his youth, he has lost it for adulthood. Thus we have failed him in two ways: leaving him with the impression that confirmation was the end of instruction and, in trying to prepare him for adulthood, neglected to make Christianity relevant for his youth.

V. The Curricular Material

This chapter might begin with a brief reminder that the curriculum of any class or school is not limited to the books or the course outlines, but includes all the experiences which the class has under the direction of the teacher. This includes not only what the instructor says, but also what he is and what attitude he shows. The atmosphere created by the physical surroundings also play an important part in the curriculum. In fact, the curriculum includes even the attitude which the congregation shows toward this instruction and the attention it gives to it.

Consideration should be given to the primary importance of the

² Cf. Arthur C. Repp, "Objectives of Parish Education," CONCORDIA THEOLOGICAL MONTHLY, July, 1948.

Bible, the Catechism, and the *Lutheran Hymnal* as curricular material. Such supplementary material as a good concordance, the stewardship and mission booklets prepared from time to time, the *Lutheran Witness*, *This Day*, the *Walther League Messenger*, etc., should be discussed. The use of workbook material and other catechetical helps will be considered in this chapter.

VI. Planning the Course

The material as it is set forth in the Catechism has usually determined the outline of the course. This procedure, however, may be questioned, since the order does not appear to be the best one psychologically. The explanation to the Catechism begins with the study of the Bible, and logically much can be said in favor of this order. However, it may be better to begin with the Law, as Luther did, or with the doctrine of God, or with the doctrine of Christ. If the course begins with the Law, its purpose would be to sharpen the concept of sin and God's wrath. This would cause the class to feel the need for the Gospel. Very likely the Ten Commandments would be studied in detail in connection with the Third Article. The outline may also begin with the doctrine of God: God as revealed in nature (natural knowledge) and as He is revealed in the Holy Scriptures. Where children have had a fair knowledge of the Christian truths either through the parochial school or the pre-confirmation class, it may be advisable to begin with the Gospel. The Law in such a case would be taught chiefly as a rule according to which the new man lives. The chapter should suggest various outlines.

It is understood that such material usually found in the explanation of the Catechism as is not appropriate to the capacities of the pupil or which does not meet the objectives set forth would be omitted.

VII. Teaching Methods (1)

At least two chapters should be devoted to teaching methods. This section might be opened with a brief statement on the real meaning of teaching with special references to religion. It will be pointed out that while the basic doctrinal facts are essential in confirmation instruction, it is equally important that such facts be made meaningful and functional during the teaching process.

The basic principles of at least two methods should be discussed and illustrated. One of these might be the inductive catechetical method. According to this method, the class does not begin with the Catechism theses but with the Bible, from which the pupils are taught to draw the correct doctrinal truths and to apply them to their world

of now. This procedure should help to make Bible-searching Christians rather than Catechism assenters.

A second method which might be demonstrated is the unit method which is based on major areas of Scriptural truths. While this method is quite difficult to plan, it is easily made functional.

It has been suggested that a companion volume be written in which an entire course for confirmation instruction is worked out according to one or both of these methods. Though such a book would undoubtedly prove useful, it might also have the tendency to stereotype confirmation instruction. After all, classes and parishes differ, and a complete set of lesson plans tends to become inflexible. Perhaps it will be sufficient simply to explain one or two methods and to illustrate them with a few sample lesson plans.

VIII. Teaching Methods (2) — Activities

The second chapter would probably be devoted to memory work, its advantages and limitations for the young Christian. Here, too, some specific aids to memory work should be reviewed, and definite suggestions should be given how memory work can be related to life problems.

Various types of activities which can be used during confirmation instruction might be enumerated, especially such as are related to prayer and worship, stewardship life, evangelism, and the church at work. The use of sensory material will be given important consideration. Such a section will not be limited to movies and other projected pictures, but will include the use of maps, field trips, flat pictures, and the like.

IX. The Examinations

Here thought might be given to the purposes which prompt us to examine the class and what we hope to accomplish thereby. The discussion of this chapter would center in the daily unit and the final examinations. The public examination for confirmation might also be given some study, together with pertinent suggestions, to make this more meaningful and interesting to the congregation.

X. The Administration of the Class

Generally little concern has been shown for the administration of confirmation instruction. Yet the relationship of this phase of Christian education to the congregation, to the elders, and to the Board of Education should receive some thought. The chapter would also include such topics as the class period, the frequency of the instruction, and the recruitment and enrollment procedures.

XI. Home and Church Work Together

It is a deplorable fact that even Christian homes are not showing the expected interest in their children during confirmation instruction. Perhaps the church should re-emphasize the fact that the home has the primary responsibility in the education of the children and that the church has no intention of replacing the home. But the home needs help from the church in seeing its responsibility. Hence this section should show how home and church might work together in a mutual understanding of the objectives, the work that the children are expected to do, the schedule, etc. Emphasis will be given to the importance of the personal visit to every home before confirmation instruction begins.

It must not be forgotten that the Lord has also given the church a responsibility regardless of the home's attitude. Confirmation has been established to help edify the church and extend the Kingdom of God. Hence the church must not only look for co-operation with the home, but must do everything in its power to win it; and failing to do so, it must plan accordingly.

XII. The Instruction in Relation to the Total Program

Confirmation instruction must not be isolated from the rest of the church's work. Hence a chapter will be needed to indicate how this phase of Christian education is a part of the total program. Suggestions for weaving in the divine services will be in place. Some space will be given to the co-ordination of the Sunday school and parochial school with the instruction and to showing how the Bible class is expected to continue the instruction throughout life.

The pastor's relation to the individual in the class will receive some emphasis.

The instruction preparing for confirmation should also instill a loyalty to the Lutheran Church. Hence the relationship of the individual to his congregation, Synod, and the body of all believers will be pointed out.

XIII. Physical Equipment

More and more congregations are providing special rooms for confirmation instruction. Where such provisions have been made, a sharing of experiences should prove helpful. Suggestions from readers how to create a more devotional atmosphere will be profitable. Various teaching equipment might be given some space.

XIV. Special Problems

As a sort of miscellaneous chapter this section will include such problems as arise when there are parochial school and Sunday school children within the same congregation. The specific problems of the rural and the urban churches will need some attention. The administration problems which appear when there are consolidated public schools, making scheduling difficult, must be met. The integration of the parochial school with, and its potentialities for, confirmation instruction present the pastor with opportunities which should be accepted.

XV. Keeping up the Contacts (Post Confirmation)

While a special effort must constantly be made to prevent the congregation, and particularly the children, from clinging to the idea that confirmation is terminal, specific thought should be given to the attainment of this objective. During the course of instruction the pupil should be prepared to look forward to the junior Bible class and the Walther League for continued instruction and service. The catechumen should be drawn into the work of the church through specific tasks as early as possible so that the transition to active church life is natural and effective. Too often the majority of the young people drift along without any definite part in the work of the church until they become old enough for voting membership.

XVI. Standards (Check List)

The manual might conclude with a check list enabling the pastor to compare his results with acceptable standards and so be alerted for continuous improvement.

Obviously this tentative outline for a manual for confirmation instruction will require further study. Pastors and teachers are urged to communicate with the writer in order that the widest amount of experience may be drawn in. Any course outlines, teaching or administrative helps, and general comments will be greatly appreciated. All correspondence and material will be shared with the eventual writer of the manual.

ARTHUR C. REPP

THEOLOGICAL OBSERVER

ERNST LOHMEYER (1890—1946)

In *Theologische Zeitschrift* (March—April, 1951) Oscar Cullmann of the University of Basel pays a touching tribute to Ernst Lohmeyer, one of the truly great New Testament exegetes of our generation. Professor Lohmeyer disappeared in 1946, and only within recent months the family was notified that he had been shot by Russian Communists. We quote from Professor Cullman's article:

"What we had feared for a long time, has now turned out to be a fact. Ernst Lohmeyer . . . is no longer among the living. His family informs me that already in the fall of 1946 he was called out of the terrors of this time into God's eternal peace and rest. . . . We know, unfortunately, only the immediate circumstances surrounding his death. After his many years of service in the German army, the Russians appointed Ernst Lohmeyer rector of the University of Greifswald in 1945 in view of his widely known anti-Nazi sentiments. On the day before his installation he was arrested by the Russians, who gave no reason for their action though it is believed that a German Communist brought false charges against him, and since that time all efforts both by the Germans and the Allies to trace his whereabouts have been utterly fruitless. We are now informed that the Russians shot him soon after they arrested him. . . .

"Ernst Lohmeyer produced a number of masterful exegetical works, among them commentaries on *Revelation* (1926), *Philippians, Colossians, and Philemon* (1930), and the *Gospel of Mark* (1937). In the last decade of his life he contributed such scientifically grounded works as *Galiläa und Jerusalem* (1936), *Kultus und Evangelium* (1942), *Gottesknecht und Davidssohn* (1945), and *Das Vater-Unser* (1946)."

The editors of this Journal take this opportunity to express to the family of Ernst Lohmeyer their sympathy. May the God and Father of our Lord Jesus Christ, the God of all love and mercy, sustain them in their deep sorrow.

P. M. B.

FREEMASONRY AND THE CONVOCATION OF CANTERBURY

The May issue of this Journal reported briefly on the controversy in the Church of England regarding Freemasonry (cf. pp. 353—56). We also quoted the motion which was to be submitted to the Convocation of Canterbury in its May meeting. This motion read: "That a Committee of the Lower House be appointed to inquire whether

the theological implications of Freemasonry, as distinct from its benevolent activities, are compatible with the Christian faith as held by the Church of England, and to report."

In order to remain informed regarding developments, we established direct contact with Rev. Walton Hannah, author of the article on Freemasonry which occasioned the controversy. Rev. Hannah sent us a reprint of his article to which is appended part of the correspondence provoked by his article. He also enclosed two excellent critiques of Freemasonry by Hubert S. Box, Ph.D., B.D., which carry the titles "The Masonic Death and Resurrection Rite" and "Freemasonry and the Christian Faith" (published by the author, Scaynes Hill Vicarage, Haywards Heath, Sussex, 1951. Price: 1s. 1d.). Finally, Rev Hannah reviewed for us the action *re* Freemasonry taken by the Convocation of Canterbury in its May meeting. With the solicited permission granted us by Rev. Walton Hannah, we are publishing the chief paragraphs of his review:

"Convocation of Canterbury has now completed its May Session, and I think we have achieved as much as could possibly be expected on a first attempt. Perhaps the most surprising aspect was the way in which the Press completely dropped the normal Fleet-Street taboo on the subject; every paper from the *Times* to the tabloid *Daily Mirror* reported it, the London evening papers giving the subject banner headlines across the front page on two evenings in succession. Even the B.B.C. gave the matter a headline significance on their news bulletins.

"This in itself is all to the good. It has angered English Grand Lodge beyond measure. It has stirred up public opinion to the fact that there *is* an issue between Freemasonry and Christianity. It will make many Christians think twice before seeking initiation. And within the Church the opinion is growing that heads cannot be buried in the sand indefinitely, that it is no answer to rule motions out of order arbitrarily on technicalities, that sooner or later the issue must be faced fairly and squarely, however embarrassing the results.

"In itself, Convocation provided no conclusive results. The original motion (as given in *Concordia* [i.e., CONCORDIA THEOLOGICAL MONTHLY, May, 1951, p. 354]) was ruled out of order by the Prolocutor (Chairman) but another motion calling for a Joint Committee of both houses of Convocation (Upper House consisting of Diocesan Bishops only, lower of the Clergy) to ascertain what guidance should be given to the Clergy on the subject of Freemasonry was eventually accepted for debate, and placed at the end of the agenda.

"As the last day of Convocation drew on, however, the house tended

to thin out, and little time was left for debate. Accordingly the Bishop of Reading (who as Suffragan and Archdeacon sits in the Lower House), a Mason of the 18th degree, tried to squash the whole question by moving the adjournment. Mr. Bentley, in whose name the revised motion stood, knowing more about Convocation procedure, seconded this. When it was passed, he obtained a ruling from the Chair that the question was *not* quashed (as the Bishop of Reading thought) but could come up again the next Session in the autumn. Which, of course, it will.

"In the circumstances of a thinning house and limited time the anti-Masons realized that a postponement would be all to the good. There is more time for further articles and publications, and generally to influence public opinion."

So far Rev. Hannah, except for a passing note in his letter of June 15 which reads: "*Concordia* [the C. T. M.] . . . is an absolutely first-class magazine" (thanks sincerely, Rev. Hannah!).

How did the American Protestant press react to the controversy in the Church of England? On the whole, with gravelike silence. *The Living Church* (Episcopalian, June 3) ran the following two brief paragraphs, the very last sentence being of singular significance:

"Freemasonry does not need to be investigated, according to the Church of England. The lower house of the Convocation of Canterbury (which, with the Convocation of York, composes the governing body of the English Church) has rejected a proposal to set up a committee 'to inquire whether the theological implications of Freemasonry are compatible with the Christian Faith.'

"A lively debate on the subject has been going on in the pages of *Theology*, a British monthly, with the Rev. Walton Hannah as the principal attacker of the craft. So many highly respected bishops, priests, and laymen, both in England and America, are Masons that Mr. Hannah's brilliant, scholarly, and logical arguments seem to fail to make contact with common sense."

What the final outcome of the controversy in England will be, no one dares to predict. Yet one thing is certain. God and the Father of our Lord Jesus Christ is at work in the Church of England. He is telling Christians over there: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:32-33). American Christians, regardless of their church affiliation, will do well to listen to that voice.

P. M. B.

**THE "PRESBYTERIAN GUARDIAN" ON THE PRACTICAL SIDE
OF THE LODGE QUESTION**

In its March issue of this year the *Presbyterian Guardian*, the official paper of the Orthodox Presbyterian Church, carried an article by Mr. Edward Wybenga in which the anti-Christian features of Freemasonry were pointed out. The CONCORDIA THEOLOGICAL MONTHLY reported on the article in its June number. In the May issue of the *Presbyterian Guardian* a second article has appeared which answers the important question: "How should the church deal with members of the lodge?" What the author says is so interesting and thought-provoking that it would be worth while to reprint the whole article. Considerations of space forbidding this course, I shall summarize the thoughts of Mr. Wybenga, quoting verbatim merely certain paragraphs or sentences.

Having stated that what he submits are the positions set forth by the Committee of the Orthodox Presbyterian Church on Secret Societies, the author avers that his former article has brought convincing evidence to the effect that "Freemasonry is a religious institution whose teachings are not those of our historic Christian faith." The Christian who becomes convinced of this fact naturally cannot, if he is loyal to the Savior, continue in his lodge connection. One Scripture passage is quoted, and that a clear one, 2 Cor. 6:14-18.

If the church is faithful in her testimony and sufficiently dwells on the unique character of the Christian religion and the unbiblical features of Freemasonry, there will probably be little need of church discipline, says our author. "Instruction and persuasion are mighty weapons which will go a long way to insure the purity of the church and to reclaim her erring members."

Mr. Wybenga rightly holds that most Masons have joined the lodge without knowledge of its religious features or the implications of these features. When a Mason becomes fully informed he will, if he loves the Christian religion and desires to adhere to it, leave the lodge. But what is the church to do when a person continues in what he considers a double allegiance, adherence to his church and adherence to Freemasonry? The answer is that in such a case the church has to resort to discipline. As to the precise course to be followed, the Committee stated in its report that two ways suggest themselves. One is to let the constitution of the Orthodox Presbyterian Church declare that Masons cannot be members and that such church members as have Freemason affiliations either have to leave the lodge or be disciplined and finally excommunicated. The other is not to write such

a paragraph into the constitution, but to trust that the "judicaries of the church," that is, the responsible leaders of the congregations, including the pastors, will take the proper action.

While the former course might appear to be the more effective one, the Committee held that some objections can be offered to it. I shall have to quote. "If our constitution were changed to state definitely that membership in the Masonic lodge is a sin; and that all Masons seeking membership in our churches must therefore be barred from such membership; and that all Masons already members of our churches must be removed from such membership if they fail to sever their connection with Masonry—if that were written into the constitution of our church, we would have begun the dubious and dangerous practice of cataloguing sins. Once that practice is begun, where shall we end? And will there not be the temptation to extend the list of sins to include those things not expressly forbidden in the Bible, but which certain groups have come to look upon as sins? And will there not arise a new evil: 'The substitution of the conscience of the church for the conscience of the individual Christian' and a removal of all sense of personal responsibility? That these are not imaginary evils the history of the church can abundantly prove. A strong church must consist of strong members who as individuals believe, think, and act according to an enlightened conscience directed and governed by the Word of God. Not the church, but Christ is the Lord of the conscience."

Here a few comments are in place. That the Committee points to a real danger cannot be denied. Too often opposition to lodge membership is based on attitude and policy of the church or synod, just as if the church had authority to legislate on what is right and wrong! It is true, too, that the outsider may get the impression that the only sin on the part of its members a certain church body worries about is that of lodge connection. Those of us who have spoken on this subject in inter-synodical gatherings can testify that such views have been expressed by people not belonging to our Synod. But whoever knows the constitutions of our congregations is aware that they do not merely declare lodge membership to be sinful, but that they state the members are in general to lead a life in keeping with the principles of God's Word. It is evident that lodge membership is given special mention on account of the prevalence of the evil and the lack of understanding obtaining in the widest circles on this subject.

In the case of the Orthodox Presbyterian Church the constitution has not yet been changed to include a paragraph saying that nobody be-

longing to that church body can be a Freemason. If I understand Mr. Wybenga, the Committee whose sentiments he submits is not proposing that such a change be made. He admits that there ought to be uniformity in the way the various congregations of a church body approach the lodge problem. He adds quite properly: "To obtain an enforced uniformity by means of a written law in the constitution is one thing; to realize the uniformity on the basis of intelligent understanding and conviction on the part of Sessions and Presbyteries is quite another thing. The latter kind of uniformity is far better, for it is vital, vigorous, spontaneous." It is the latter uniformity which we in our Church seek to achieve. The pronouncements of Synod against lodge membership are not laws which the Church issues, but they are expressions of a common conviction, based on the Holy Scriptures and flowing from a genuine concern for the spiritual well-being of our own members and of others whom our testimony reaches. The difference between the Presbyterian and the Lutheran Church polity here becomes visible.

In conclusion, Mr. Wybenga asks the question how vital uniformity in practice can be arrived at. And he answers: "The thought of the church must be directed to see the unbiblical character of Freemasonry and therefore also the unconstitutional character of it; and the conscience of the church must be awakened to take seriously its God-given responsibility to preserve the purity of the church." All in all, we can be grateful for this vigorous blast against the lodge evil.

W. F. ARNDT

THE MYSTERY OF THE REAL PRESENCE

In the *Lutheran Quarterly* (May, 1951), Dr. Regin Prenter, professor of theology, University of Aarhus, Denmark, under the heading "The Doctrine of the Real Presence," has published an article in which, among others, he discusses the question: "How does the real presence of our Lord differ from His presence in Holy Baptism and in the spoken Word?" In the Word, he correctly says, Christ is really present both as the Author and the Fulfiller of His promise, but to the Gospel proclamation there are attached no special signs. The difference between Christ's presence in Baptism and the Eucharist, he next argues, is suggested by the different signs of the two Sacraments. The sign of Baptism points to our death and resurrection, accomplished in this Sacrament by God's sanctifying work, as the real and effective beginning of our new creation. The sign in the Holy Supper, the meal which we partake, however, points out the real and effective beginning of our eternal life in the world to come.

In the Sacraments, therefore, there is more than is in the spoken Word. In Baptism there is the sign of death and resurrection, indicating what takes place in regeneration. In the Eucharist there is the sign of the Bread of Life, nourishing us unto eternal life. The water of Baptism and the bread of the Lord's Supper accordingly have significant, distinctive meanings, for they suggest different sanctifying modes of operation by the truly present Lord: we are born unto the redeemed life through real water; we are nourished unto the redeemed life through real bread and wine. Baptism sanctifies our grave in the cemetery; the Holy Supper sanctifies our whole life on earth, together with our daily bread and the work through which we earn it. In this very fact he finds the doctrine of the Real Presence anchored over against the Roman Catholic dogma of transubstantiation, which, as he shows, goes counter to the central teaching of the Sacraments—the effective working of the living Christ, present with His promise, by external signs.

While the thoughtful study of Professor Prenter, in part, sets forth truths that require constant emphasis, it shows also the danger of distinguishing too greatly the divine operation in the various forms of the application of the divine Word. Here limits and distinctions are easily fixed which Scripture does not countenance. While our Lutheran dogmaticians discriminate between Baptism and the Eucharist in this way that for obvious reasons they call the one the *sacramentum initiationis* and the other the *sacramentum confirmationis*, they also declare that the Gospel and the Sacraments really effect and bestow the same blessings of pardon, life, and salvation, since the same divine promise is operative in these different forms of applying the Gospel, though it is peculiar to the Sacrament that as a *verbum visibile* it confirms the promise of divine grace by an outward sign. So far as the Real Presence is concerned, Luther, the Lutheran Confessions and dogmaticians, have understood by this term the Scripture teaching that with the *materia terrestris*, the bread and the wine of the Eucharist, there is offered and imparted to the communicants, both worthy and unworthy, the *materia coelestis*, the body and blood of our Lord, and this as a pledge of the gracious assurance of pardon, offered in the Eucharistic Gospel proclamation: "Given and shed for you for the remission of sins." We may truly speak of a real presence of the exalted Christ in all creatures (*unio generalis*). We may also speak of a real presence of the living Christ in the Word, and, in particular, in believers (*unio mystica*). But only in the Eucharist there is the real presence of Christ in the form of a *unio sacramentalis*, by which the

communicants receive the Savior's body and blood in, with, and under the bread and wine. Since the Real Presence in the Lord's Supper is a mystery, we dare not go beyond the *dicta probantia*, in which the *praesentia realis* is clearly set forth; otherwise we may lose ourselves in speculations which are as unscriptural as are the errors of the Romanists and enthusiasts on the essence and purpose of the Holy Supper.

J. T. MUELLER

CONDITIONS AND MISSIONS IN SOUTH AFRICA

The Frankfurt *Lutheraner* (May, 1951), official organ of our brethren in Germany, in a somewhat extended report on the mission fields of our German Free Churches in South Africa, speaks also of the social and political conditions prevailing there. It says (quoted in part):

Over against the two and a half million Europeans (whites) there are [in South Africa] seven and one half million Bantu, or Kaffirs, and one million colored, or mulattoes. The distribution of land, however, is by no means in proportion to this numerical relation. The numerically stronger Bantu possess only 14 per cent of the land, while the remaining 86 per cent are in the hands of the whites. Civil and political rights are exclusively the prerogatives of the Europeans. The black race is despised and suppressed by the whites. In trains the natives have their own departments; so also they live in segregated districts in the cities.

This disparity, as also the consistent contemptuous treatment of the natives, has aroused in the latter a deep hatred. They regard the Europeans as their enemy. In the same way they regard the European missionaries until these have won their confidence; for the whites have deprived the natives of both their citizenship rights and their property. The resentment of the Negroes against the Europeans was typically expressed in a statement made by a native to a European missionary: "We used to own the land, but you the Bible. Now we own the Bible, but you the land." This one sentence reveals the difficulties which our missionaries face in South Africa, who first must overcome the native distrust before they can preach to the Bantu and Zulus the glad tidings that in Christ all men are brethren without distinction, no matter whether they are white or black.

There can be no doubt about the social and political problem which now confronts the Europeans in South Africa. Our correspondence with missionaries of various Lutheran groups, however, assures us that the political situation is frequently misrepresented and the problem often exaggerated. Be that as it may! At any rate, it is most gratifying that Lutheran missionaries without fail defend the rights of the natives,

while at the same time they inculcate upon them lawful obedience to the powers that be. Viewed from this point, there should be more Lutheran mission work in South Africa, and for this the door has been providentially thrown wide open.

As the *Lutheraner* of our brethren in Germany and their special *Missionsblatt*, published in the interest of South African mission work, have recently reported, the three Federated Free Churches in Germany, the Ev.-Luth. Church in Old Prussia (Breslau Free Church), the Ev.-Luth. Free Church (Saxon Free Church), and the Independent Ev.-Luth. Church (*Die Selbstaendige Ev.-Luth. Kirche*) have now jointly taken over the foreign mission work of the former Hanoverian Ev.-Luth. Free Church ("Hannoversche Ev.-Luth. Freikirche"), since the latter is now a diocese of the Independent Ev.-Luth. Church.

The work is carried on among the Bechuana in Transvaal and the Zulus in Natal. In these extended mission areas there are now engaged seven European missionaries, of whom two have served fifty years and two almost forty, while one has been active for more than forty years and one about twenty. Only one of the missionaries is a fairly young and able man. There are, of course, many native evangelists and teachers, as also some ordained pastors, but the Lutheran Free Churches have been asked to send at once seven new workers to relieve the burdened veterans, whose fields are extremely large. They minister to at least 12,000 baptized Lutherans and many more pagan persons who are willing to listen to the Gospel.

In passing, we may add that the Mission is known also as the *Bleckmar Mission*, so named after the town of Bleckmar in the *Lueneburger Heide*, Hanover, where the European Mission School is located. During and after the Second World War the Mission was supported almost exclusively by the four parishes of the Free Ev.-Luth. Synod in South Africa ("Die Freie Ev.-Luth. Synode in Suedafrika"), which enjoys pulpit and altar fellowship with the Free churches in Germany.

To show the urgent need of immediate help, the *Missionsblatt* (January, 1951) reports that the very large parishes, *Roodepoort* and *Botsabele*, in Transvaal, together with their affiliate stations, and, in addition, with two mission congregations in the suburbs of Johannesburg, are taken care of by Missionary Henning, who, however, must superintend his own huge mission parish, with 5,700 souls, grouped in 12 different mission stations that lie far apart. Botsabele itself has 1,300 souls, whose pastor is a native worker. The two congregations in Johannesburg are inadequately provided for by the aged Missionary Schnell (German reports do not seem to bother about initials),

who for many years has been able to preach to his parishioners only by being seated in a chair. Many native Lutherans from Transvaal and Natal who flock to Johannesburg for the sake of making a living are in danger of being lost for the Lutheran Church unless better mission facilities are provided.

Among the Zulus in Natal one missionary at present must take care of three large mission parishes: Salem, Esthondo, and Mabola, numbering about 1,200 souls. Superintendent Johannes of this field has visited Germany this spring to urge upon our brethren in Germany the great need and opportunity for Lutheran mission work in South Africa.

In the meanwhile the field has been canvassed by the *Missionsdirektor* of the Berlin Missions, who in April of this year convened representatives of all Lutheran churches and missions at Pretoria to confer with them on founding a "United Lutheran Church of South Africa." What has become of this endeavor we do not know. However, also the NLC has canvassed the field, working in conjunction with the LWF, to unify the various Lutheran groups in South Africa.

The Lutheran church setup, as reported by the *Afrikanischer Heimatkalender* for 1951, is as follows: The various church groups in South Africa are more or less closely connected with the *Deutscher Kirchenbund Sued- und Suedwestafrikas*. In this *Kirchenbund* the following synods hold membership: *Die Deutsche Ev.-Luth. Synode Suedafrikas* (organized, 1895; ca. fourteen parishes); *Die Deutsche Ev.-Luth. Synode Transvaals* (organized, 1926; ca. eleven parishes); *Die Deutsche Ev.-Luth. Synode Suedwestafrikas* (organized, 1926; ca. sixteen parishes). Conditions in these synods are similar to those in the German *Landeskirchen*.

Very loosely, or also not at all, connected with the *Kirchenbund* are the following: *Deutsche Gemeinden in Verbindung mit der Berliner Mission*; ca. ten parishes (it is with this group that we have corresponded for a number of years); *Freie Ev.-Luth. Synode in Suedafrika* (ca. four parishes; this group enjoys pulpit and altar fellowship with our Free Churches in Germany); *Hermannsburger Deutsche Ev.-Luth. Synode Suedafrikas* (ca. twenty parishes; this is a pronounced Lutheran group, strongly confessional, but connected with the *Landeskirche* of Hanover).

For a number of years, pastors of the *Berliner Mission* have read our church periodicals as also our Sunday school literature and books, and there have been definite expressions of essential agreement with our doctrinal position. Is South Africa calling us? J. T. MUELLER

ITEMS FROM "RELIGIOUS NEWS SERVICE"

Drew University in Madison, N.J., recently bought the 10,000-volume private book collection owned by the late Professor Walther Koehler, church history professor of the University of Heidelberg. The collection is strong in works on the Reformation, including more than 1,000 volumes on Martin Luther.

Dr. Solomon B. Freehof of Pittsburgh tried to show Protestant ministers of various denominations in Cleveland how they might gain help from the Talmud in preparing their sermons. Dr. Freehof compared the Talmud's interpretation of the Old Testament to the United States Supreme Court's interpretation of the Constitution. "In the Talmud," he explained, "we have a legal elaboration of the Old Testament rich in philosophic and spiritual material. There is no question but that ministers would find it a real help in preparing their sermons."

Manuscripts of the first four books of a Revised Standard Version of the Old Testament authorized by the National Council of Churches were delivered to the publishers in New York. Delivery of the remaining manuscripts is scheduled to insure publication of the Revised Old Testament in September, 1952.

The Jewish day school movement is spreading through the country. Dr. Joseph Kaminetsky of New York reported there are now 136 Jewish day schools in 17 States, with a total enrollment of some 25,000 students.

Leaders of the Congregational Union of England and Wales and the Presbyterian Church of England made a covenant in London pledging mutual consultation in "all matters of common interest." The covenant contained pledges "to take counsel with one another in all matters of common concern, to learn from one another as the Spirit may direct, and to seek opportunities of mutual co-operation." Ratification of the covenant was marked by a Communion service in which the Congregational and Presbyterian delegates joined in worship.

Distribution of the Scriptures in 1950 by the American Bible Society totaled 11,056,584 volumes. Since its founding in 1816 the Society has issued 406,422,010 volumes of Scriptures in more than 200 languages and dialects.

The National Council of Churches will launch a country-wide evangelistic campaign on World Communion Sunday, October 7. The campaign, built around the theme "The Churches United in Christ

to Evangelize America," will last fifteen months. Major targets in the evangelistic campaign will be the Armed Forces; the country's million migrant farm laborers; high school, college, and university students, together with their faculty members; and inmates of penal institutions. In local communities the campaign will include religious censuses, visitation evangelism, Gospel singing and preaching missions, and church attendance crusades. Denominations participating in the campaign will stress these aspects in their own programs: deepening of spiritual life in the churches; use of laymen and women in evangelism; and evangelistic emphasis in Christian teaching at home and in school, and missions to ministers.

Officials of the Methodist publishing house in Nashville, Tenn., said an all-time high was set for religious publications with the mailing of more than 2,250,000 copies of the May-June issue of the *Upper Room*, a Methodist devotional periodical.

Roger Noble Burnham, a Los Angeles sculptor, outlined a plan before his city's religious leaders in which he proposed to place a 150-ft. statue of the smiling Jesus upon a mountain towering over Hollywood. The Christ statue would be finished in fused gold. Including a 60-ft. base, its total height would be 210 feet. Mr. Burnham asked the city's top clergymen to assist him in forming a non-profit organization that would collect the \$250,000 necessary to erect the huge statue.

Dr. George Alden Cole, pastor of the largest Baptist church in Portland, Me., refused a church wedding to a couple who met through a "want ad" and decided to marry after a week-end courtship. Dr. Cole said he had received numerous calls from Protestants and Roman Catholics telling him that "they were glad to see someone is taking a stand on this thing."

The Massachusetts Council of Knights of Columbus asked the State to pass legislation which would make Good Friday a State holiday.

The New Jersey Legislature passed a bill providing that any public school pupil absent because of religious observance must not be counted as absent on the attendance record.

The Egyptian Ministry of Foreign Affairs, according to a report in Cairo, has approved a plan for establishing an Islamic mission in the United States. This mission will probably be located in a new Moslem mosque, an Islamic institution, which is being erected in Washington, D.C. Plans for the Islamic mission originated with the

Council of Sheikhs of Al Azhar, 1,000-year-old Moslem theological university in Cairo. The object of the Moslem mission will be to "inform the people of the new world on the true principles and aims of Islam and to refute widespread misconceptions."

Dr. James D. Smart, pastor of Rosedale Presbyterian Church, Toronto, told a number of Presbyterian clergymen attending a retreat in Montreal that too many ministers are "playing with psychiatry." He said the minister who dabbled in psychiatry was inclined to look upon his parishioners as so many cases to be fitted neatly into types. Under such treatment, Dr. Smart warned, church members become very uncomfortable, and he added that a minister who "plays" with psychiatry can destroy a congregation. The real weakness of ministers today, he said, is not in the pulpit, but in pastoral relations.

Church membership in the nation's capital is lagging far behind the national average. John Halko, director of the department of church planning of the Washington Federation of Churches, described Washington as "a city of religious escapists." During the last twenty-five years, increase in church membership in the greater Washington area has been only 38% of the national trend. In the nation as a whole church membership has increased 51.5% since 1926, while the population has increased only 30%. Thus church membership has gained nationally at a rate of 71% greater than population growth. In Washington church membership has fallen considerably below the general rate of growth. The true nature of the church membership in Washington has been hidden by the fact that Washington churches have had an 82% increase in membership, while during this same period the Washington area has had a population gain of 126%. If church membership in the capital followed the national trend, the gain would have been 216% in this period. Instead it is only a little more than a third of that.

The Board of Education of the Methodist Church recommended at its annual meeting that a "research laboratory" be set up to probe into religious and moral problems of our day. Speaking for the Board, Bishop J. Ralph Magee urged "three emphases in the future development of our work: 1. We need to project a more understandable interpretation of God in His practical relation with humans. People try and some do believe in God in a hazy and mystical way. Too few work out in their thinking a relation with God which fits into the daily tests which come to each of us in our practical living. 2. We must make a clearer approach as to the origin of the Scriptures and as

to why and how we believe them to be the inspired Word of God. This is essential if this book is to take its proper authoritative place with the people. 3. We must bring to clearer focus the moral and ethical foundations of one's personal living today. We must help people to have some criteria as to how to judge what is moral and ethical in daily living."

A 100-member State commission of Illinois brought in a report stating that general courses in religion should be included in public school curricula. The commission endorsed the view of a subcommittee that public school religion courses need not violate the principle of separation of Church and State. It has recommended an investigation on the possibility of introducing "cultural courses" in the history of great religions and felt that these courses could be given without indoctrinating children in denominational beliefs.

The Pious Society of St. Paul met with partial success in establishing a Roman Catholic radio station in Japan. The Catholic order had planned to set up its own independent station, but, because of the large number of applications for private stations, it was obliged to amalgamate with two other broadcasting groups.

Production of Bibles in Great Britain reached a record total during the past year. The report of the British and Foreign Bible Society disclosed that 1,500,000 complete Bibles and nearly 2,000,000 New Testaments and Scripture portions were published during the year. Eight new languages were added to the Society's list of translations, increasing the total to 800.

The delegates to the annual New England conference of the Augustana Evangelical Lutheran Church adopted a resolution in which they urged member churches to abandon all forms of gambling, including chances and raffles. Some 300 delegates heard conference leaders declare: "It is the duty of parents to stamp out the desire to gamble by young people."

A new charter of the Netherlands Church was put into effect with ceremonies in Amsterdam's New Church, attended by representatives of Queen Juliana and the Dutch government, the World Council of Churches, and Protestant churches of other countries. Under the charter the General Synod is authorized to act as spokesman for the Church in its relations with the State and is empowered to speak out on all public issues in which religious or moral considerations are involved. This new charter replaces a constitution which had been in effect since 1618.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri

BIBLE HISTORY DIGEST. By Elmer W. K. Mould, Ph.D., Alexander Cameron Mackenzie Professor of Biblical History and Literature, Elmira College. Exposition Press, New York. 201 pages, $5\frac{1}{2} \times 9$. \$3.00.

For effective teaching of the contents of the Bible some knowledge of the historic framework is required in which the great events depicted in the Scriptures occurred. The Bible class leader and Sunday school teacher will have to know not only that Samuel lived in the days of the Old Covenant, but, in addition, that he was not a contemporary of Amos or Obadiah. The book here announced aims to provide such a framework; a survey of the history of Israel with the necessary correlation touching the history of the surrounding nations is given. The work is brimful of pertinent information. Charts and maps which make it easy to follow the instruction of the author are included.

Where it was easiest for me to check Dr. Mould's views, in the section pertaining to the New Testament, I found his presentation fairly reliable. My only serious criticism is that it might have been more full and detailed with reference to dates. It is true that here we have to rely somewhat on conjectures; but these, when advanced with the proper caution, have their value and make the course of developments intelligible to the beginner. In the Old Testament area my chief criticism is that it does not come to grips with the statement (1 Kings 6:1) that the building of the Temple on the part of Solomon was begun in the 480th year after the Children of Israel had come out of Egypt and in the 4th year of Solomon's reign. It is assumed in the book that Solomon began his reign about 971. Construction of the Temple accordingly must have started about 967. This reckoning would put the Exodus from Egypt at 1447. But Dr. Mould thinks it occurred in the twelfth century. He concedes (p. 34) that archaeological data compel us to place the fall of Jericho into the fourteenth century and that hence the Exodus from Egypt must have occurred before 1400, which would at least in a general way agree with the date 1447 mentioned above; but he holds there are other considerations which compel us to place the flight from Egypt later. In spite of some minor formal imperfections of the book, and especially in spite of its evidently liberal view of the inspiration of the Scriptures, the pastor who would like to inform himself on the historical aspects of the contents of the Bible will here find a valuable guide.

W. F. ARNDT

LECTURES ON THE LAST THINGS. By William Hendriksen. Baker Book House, Grand Rapids, Mich., 1951. 65 pages, $5\frac{1}{2} \times 7\frac{1}{2}$. \$1.50.

Dr. Hendriksen is at present Professor of New Testament Exegetical Theology at Calvin Seminary. The three lectures in this small volume bespeak his competence in Biblical exposition. The titles of the lectures are: "The Sign of His Coming"; "Our Lord's Return"; "By the Sea of Crystal."

L. W. SPITZ

RYLE'S EXPOSITORY THOUGHTS ON THE GOSPELS. By J. C. Ryle. Anniversary Edition. Zondervan Publishing House, Grand Rapids, Mich. Four volumes, 6×9 . \$4.95 each.

J. C. Ryle (1816—1900) was a worthy, gifted member of the Church of England and in 1880 was made Bishop of Liverpool. Writing must have been as natural for him as eating and sleeping, because we have numerous works from his pen. It seems, most popular of all his productions is the work here brought out in a new edition. To help the reader in his endeavor to visualize the character of the expositions offered anew, it ought to be stated that in the first volume the notes on Matthew cover 413, those on Mark 370, pages of fairly large and extremely legible print. The structure of the work is this: A section of the Authorized Version is printed in small type, as, for instance, Matt. 1:1-17 at the beginning of the notes on Matthew; then follow the comments, which are edifying rather than exegetically penetrating. The Bible teacher and the preacher will find many precious thoughts here which his hearers will receive with gratitude. As one reads page after page, one marvels at the Scripture knowledge which distinguished the author. To quote Bible passages which lie at some distance from the much-cited prooftexts required no effort on his part. The theology of Bishop Ryle is that of the Reformed churches, generally speaking. Thus with reference to the Lord's Supper he contends that "This is My body" means "This represents My body." His argumentation in support of his position is that of the rationalists of all ages. "The natural body of Christ cannot be at one time in more places than one" (p. 356, commentary on Matthew). In conclusion it should be mentioned that the deity of Christ and His saviorhood are warmly set forth and defended.

W. F. ARNDT

EXPOSITION ON THE BOOK OF ESTHER. By J. Vernon McGee. Van Kampen Press, Wheaton, Ill. 76 pages, $5 \times 7\frac{1}{2}$. \$1.50.

The chapters of this book were given as a series of evening sermons in the Church of the Open Door, Los Angeles, Calif. On the basis of the Book of Esther, the author, a Presbyterian pastor, endeavors to show that God controls the destiny of the world. Some illustrative data need checking. For instance, Xerxes' fleet was not destroyed in the Adriatic. But of much greater importance is the fact that the author believes in Christ as the Savior.

L. W. SPITZ

VARIOUS REPRINTS OF BOOKS OF F. B. MEYER

1. TRIED BY FIRE. Expositions of the First Epistle of Peter. Baker Book House, Grand Rapids, Mich. 1950. \$2.50.
2. THE WAY INTO THE HOLIEST. Expositions of the Epistle to the Hebrews. Baker Book House, Grand Rapids, Mich. 1951. 277 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$2.50.
3. GOSPEL OF JOHN. THE LIFE AND LIGHT OF MEN. LOVE TO THE UTTERMOST. Zondervan Publishing House, Grand Rapids, Mich. 384 pages, $5\frac{1}{2} \times 9$. \$3.50.
4. PETER, FISHERMAN, DISCIPLE, APOSTLE. Zondervan Publishing House, Grand Rapids, Mich. 190 pages, $5\frac{1}{4} \times 8\frac{1}{2}$. \$2.50.
5. CHRIST IN ISAIAH. Zondervan Publishing House, Grand Rapids, Mich. 191 pages, $5\frac{1}{4} \times 8\frac{1}{2}$. \$2.50.

It is a pleasure to draw attention to the fact that these useful books of F. B. Meyer, a prominent evangelist of the past generation, are again made available. The author was born in London on April 8, 1847. He was a member of the Baptist denomination and served a number of Baptist churches in Great Britain. Twelve times he came to America and preached his evangelistic messages. His death took place on March 28, 1929. F. B. Meyer was a gifted author and pulpiteer. He writes with warmth and a love for souls. His statements cannot in every instance receive our endorsement, but the general outlook is that of an evangelical Christian. Pastors will find what is offered here a treasure house as they study the respective sections of Holy Scripture.

W. F. ARNDT

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Missouri:

PORALS OF PRAYER. Daily Devotions No. 106, "Great Questions—Simple Answers." By Wm. A. Kramer. July 29, 1951, to September 18, 1951. 10 cents.

ANDACHTSBUECHLEIN No. 106. "Ganz freie Gnade." By H. M. Zorn. 29. Juli bis zum 18. September 1951. 10 cents.

From Association Press, New York 7, N.Y.:

STEPPING STONES OF THE SPIRIT. By Patricia Bever. 95 pages, $5\frac{1}{4}$ by $7\frac{1}{2}$. \$1.75.

From Augsburg Publishing House, Minneapolis, Minn.:

INSTRUCTOR'S MANUAL FOR TEN STUDIES IN PRAYER. By Emil Erpstad. 29 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. 50 cents.

From Van Kampen Press, Wheaton, Ill.:

PARK STREET PROPHET—THE STORY OF HAROLD OCKENGA. By Harold Lindsell. 175 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. \$2.25.

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